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PHILIP DORMER STANHOPE

EARL OF CHESTERFIELD.

PRINCIPLES
OF
POLITENESS,
AND OF
KNOWING THE WORLD
IN TWO PARTS.

CONTAINING

Every Inſtruction neceſſary to complete the Gentleman and Man of Faſhion, to teach him a Knowledge of Life, and make him well received in all Companies.

FOR THE

IMPROVEMENT OF YOUTH

yet not beneath the ATTENTION of any.

BY THE REVEREND

Dr. JOHN TRUSLER.

PART II. is particularly addreſſed to YOUNG LADIES.

BERLIN

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THE late Lord Chesterfield having been universally allowed to be one of the best bred men of the age, and most intimately acquainted with the principles and manners of mankind; the editor of the following pages humbly apprehends, he could not do the rising generation a greater service, than by collecting those valuable precepts that are contained in his celebrated letters to his son, digesting them under distinct heads, and thereby forming a system of the most useful instruction.

To that end, he has diligently selected every observation and remark, that can possibly improve or inform the mind, within the rules of morality: and where there seemed a deficiency in any part of the system, from the occasional chasms in Lord Chesterfield's correspondence, he has endeavoured to supply it. Much might have been said on the subject of indelicacy, but as instructions on that head, to persons possessed of a liberal education, must have been unnecessary, they are here purposely omitted. Some may be apt to think, that many things in this work are too frivolous to be mentioned; but when it is remembered, they are calculated for the multitude, it is presumed they will be received as respectable admonitions. In short, it has been the editor's study, to make Lord Chesterfield useful to every class of youth; to lay that instruction before them, which they, with difficulty, must have found amidst a heap of other matter; in a word, to give the very essence of his letters, and at a tenth part of the *price* those letters *sell* for.

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IT will be ſufficient to ſay of the Second Part, that, like the Firſt, the advice it contains has the ſanction of the moſt reſpectable writers on the Subject, and is authorized by the cuſtoms of the age. The Author could eaſily have extended his remarks to a much greater length, if he had not wiſhed to be conciſe, and to confine his obſervations to a female conduct and behaviour, with reſpect to men and manners, in the early part of life. Many ſubjects, not noticed here, will be found amply treated of in the Firſt Part, to which he begs leave to refer his Reader.

PRINCIPLES OF POLITENESS, etc.

ADDRESSED TO EVERY YOUNG GENTLEMAN.

AS all young men, on their firſt outſet in life, are in want of ſome experienced and friendly hand to bring them forwards, and teach them a knowledge of the world; I think I cannot do the riſing generation a greater ſervice, than by directing the young man's ſteps, and teaching him how to make his way among the crowd. I will ſuppoſe him already inſtructed in the principles of religion, and neceſſity of moral virtues, for without theſe he muſt be unhappy; of courſe ſhall, in a ſeries of chapters, point out, under diſtinct heads, the qualifications neceſſary to make him well received in the world, without which he cannot expect to bear his part in life, agreeable to his own wiſhes, or the duty he owes

to ſociety; and as Modeſty is the baſis of a proper reception, I ſhall begin with that.

MODESTY.

MODESTY is a polite accompliſhment, and generally an attendant upon merit. It is engaging to the higheſt degree, and wins the heart of all our acquaintance. On the contrary, none are more diſguſtful in company than the impudent and preſuming.

The man who is, on all occaſions, commending and ſpeaking well of himſelf, we naturally diſlike. On the other hand, he who ſtudies to conceal his own deſerts, who does juſtice to the merit of others, who talks but little of himſelf, and that with modeſty, makes a favourable impreſſion on the perſons he is converſing with, captivates their minds, and gains their eſteem.

Modeſty, however, widely differs from an aukward baſhfulneſs, which is as much to be condemned as the other is to be applauded. To appear ſimple is as illbred as to be impudent. A young man ought to be able to come into a room, and addreſs the company, without the leaſt embarraſſment. To be out of countenance when ſpoken to, and not to have an anſwer ready, is ridiculous to the laſt degree.

An aukward country fellow, when he comes into company, better than himſelf, is exceedingly diſcon-

diſconcerted. He knows not what to do with his hands, or his hat, but either puts one of them in his pocket, and dangles the other, by his ſide; or perhaps twirls his hat on his fingers, or fumbles with the button. If ſpoken to, he is in a much worſe ſituation, he anſwers with the utmoſt difficulty, and nearly ſtammers; whereas a gentleman, who is acquainted with life, enters a room with gracefulneſs and a modeſt aſſurance, addreſſes even perſons he does not know, in an eaſy and natural manner, and whithout the leaſt embarraſſment. This is the characteriſtic of good breeding, a very neceſſary knowledge in our intercourſe with men: for, one of inferior parts, with the behaviour of a gentleman, is frequently better received, than a man of ſenſe, with the addreſs and manners of a clown.

Ignorance and vice are the only things we need be aſhamed of; ſteer clear of theſe, and you may go into any company you will: not that I would have a young man throw off all dread of appearing abroad, as a fear of offending, or being diſeſteemed, will make him preſerve a proper decorum. Some perſons, from experiencing the inconveniences of falſe modeſty, have run into the other extreme, and acquired the character of impudent. This is as great a fault as the other. A well-bred man keeps himſelf within the two, and ſteers the middle way. He is eaſy

and firm in every company, is modeſt, but not baſhful, ſteady, but not impudent. He copies the manners of the better people, and conforms to their cuſtoms with eaſe and attention.

Till we can preſent ourſelves in all companies with coolneſs and unconcern, we can never preſent ourſelves well: nor will a man ever be ſuppoſed to have kept good company, or ever be acceptable in ſuch company, if he cannot appear there, pleaſing and unembarraſſed. A modeſt aſſurance, in every part of life, is the moſt advantageous qualification we can poſſibly acquire.

Inſtead of becoming inſolent, a man of ſenſe, under a conſciouſneſs of merit, is more modeſt. He behaves himſelf indeed with firmneſs, but without the leaſt preſumption. The man who is ignorant of his own merit, is no leſs a fool than he who is conſtantly diſplaying it. A man of underſtanding avails himſelf of his abilities, but never boaſts of them; whereas the timid and baſhful can never puſh himſelf in life, be his merit as great as it will; he will be always kept behind by the forward and the buſtling. A man of abilities, and acquainted with life, will ſtand as firm in defence of his own rights, and purſue his plans as ſteadily and unmoved as the moſt impudent man alive; but then he does it with a ſeeming modeſty. Thus, manner is every thing; what is impudence in one, is proper aſſurance only

only in another: for firmneſs is commendable, but an overbearing conduct is diſguſtful.

Forwardneſs being the very reverſe of modeſty, follow rather than lead the company: that is, join in diſcourſe upon their ſubjects, rather than ſtart one of your own: if you have parts, you will have opportunities enough of ſhewing them on every topic of converſation, and if you have none, it is better to expoſe yourſelf upon a ſubject of other people's than on one of your own.

But, be particularly careful not to ſpeak of yourſelf, if you can help it. An impudent fellow lugs in himſelf abruptly upon all occaſions, and is ever the hero of his own ſtory. Others will colour their arrogance with "It may ſeem "ſtrange, indeed, that I ſhould talk in this man-"ner of myſelf; it is what I by no means like, "and ſhould never do, if I had not been cruelly "and unjuſtly accuſed; but when my character "is attacked, it is a juſtice I owe to myſelf to "defend it." This veil is too thin not to be ſeen through on the firſt inſpection.

Others again, with more art, will *modeſtly* boaſt of all the principal virtues, by calling theſe virtues weakneſſes, and ſaying, they are ſo unfortunate as to fall into thoſe weakneſſes. "I "cannot ſee perſons ſuffer," ſays one of this caſt, "without relieving them, though my circumſtan-"ces are very unable to afford it. — I cannot

"avoid ſpeaking truth; though it is often very "impudent," and ſo on. In a word, he who ſays he is a man of veracity and honour, that he wrongs no man; who wiſhes that what ill he has done others may fall upon himſelf, and ſwears in order to be believed, does not know even how to play the honeſt man.

This angling for praiſe is ſo prevailing a principle, that it frequently ſtoops to the loweſt objects. Men will often boaſt of doing that which, if true, would be rather a diſgrace to them than otherwiſe. One man affirms that he rode twenty miles within the hour; 'tis probably a lie; but ſuppoſe he did, what then? He had a good horſe under him, and is a good jockey. Another ſwears he has often, at a ſitting, drank five or ſix bottles to his own ſhare. Out of reſpect to him, I will believe *him* a liar; for I would not wiſh to think him a beaſt.

Theſe and many more are the follies of idle people, which, while they think they procure them eſteem, in reality make them deſpiſed.

To avoid this contempt, therefore, never ſpeak of yourſelf, at all, unleſs neceſſity obliges you; and even then, take care to do it in ſuch a manner, that it may not be conſtrued into fiſhing for applauſe. Whatever perfections you may have, be aſſured, people will find them out; but whether they do or not, no body will

take

take them upon your own word. The leſs you ſay of yourſelf, the more the world will give you credit for; and the more you ſay, the leſs they will believe you.

LYING.

OF all the vices, there is no one more criminal, more mean, and more ridiculous, than lying. The end we deſign by it is very ſeldom accompliſhed, for lies are always found out, at one time or other; and yet there are perſons that give way to this vice, who are otherwiſe of good principles, and have not been ill educated.

Lies generally proceed from vanity, cowardice, and a revengeful diſpoſition, and ſometimes from a miſtaken notion of ſelf-defence.

He who tells a malicious lie; with a view of injuring the perſon he ſpeaks of, may gratify his wiſh for a while, but will in the end, find it recoil upon himſelf; for as ſoon as he is detected and detected he moſt certainly will be, he is deſpiſed for the infamous attempt, and whatever he may ſay hereafter of that perſon, will be conſidered as falſe, whether it be ſo or not.

If a man lies, ſhuffles, or equivocates, for, in fact, they are all alike, by way of excuſe for any thing he has ſaid or done, he aggravates the

offence

offence rather than leſſens it: for the perſon to whom the lie is told, has a right to know the truth, or there would have been no occaſion to have framed a falſehood. This perſon, of courſe, will think himſelf ill treated, for being a ſecond time affronted: for what can be a greater affront than to attempt to impoſe upon any man's underſtanding? Beſides, lying, in excuſe for a fault, betrays fear, than which nothing is more daſtardly, and unbecoming the character of a gentleman.

There is nothing more manly, or more noble, if we have done wrong, than frankly to own it. It is the only way of meeting forgiveneſs. Indeed, confeſſing a fault and aſking pardon, with great minds, is conſidered as a ſufficient atonement. "I have been betrayed into an error," or "I have injured you, ſir, and am heartily "aſhamed of it, and ſorry for it," has frequently diſarmed the perſon injured, and, where he would have been our enemy, has made him our friend.

There are perſons alſo whoſe *vanity* leads them to tell a thouſand lies. They perſuade themſelves that if it be no way injurious to others, it is harmleſs and innocent, and they ſhelter their falſehoods under the ſofter name of *untruths*. Theſe perſons are fooliſh enough to imagine, that if they can recite any thing wonderful, they draw the attention of the company, and

if

if they themſelves are the objects of that wonder, they are looked up to, as perſons extraordinary. This has made many a man ſee things that never were in being, hear things that never were ſaid, and atchieve feats that never were attempted, dealing always in the marvellous. Such may be aſſured, however unwilling the perſons they are converſing with may be to laugh in their faces, that they hold them ſecretly in the higheſt contempt: for he who will tell a lie thus idly, will not ſcruple to tell a greater, where his intereſt is concerned. Rather than any perſon ſhould doubt of my veracity for one minute, I would deprive myſelf of the pleaſure of telling abroad either what I had really ſeen or heard, if ſuch things did not carry with them the face of probability.

Others again will boaſt of the great reſpect they meet with in certain companies; of the honours that are continually heaped on them there; of the great price they give for every thing they purchaſe; and this to be thought of conſequence; but, unleſs ſuch people have the beſt and moſt accurate memory, they will perhaps, very ſoon after, contradict their former aſſertions, and ſubject themſelves to contempt and deriſion.

Remember then, as long as you live, that nothing but ſtrict truth can carry you through life with honour and credit. Liars are not only

dif-

diſagreeable but dangerous companions; and when known, will ever be ſhunned by men of underſtanding. Beſides, as the greateſt liars are generally the greateſt fools, a man who addicts himſelf to this deſpicable vice, will not only be looked upon as vulgar, but will never be conſidered as a man of ſenſe.

GOOD-BREEDING.

VOID of good-breeding, every other qualification will be imperfect, unadorned, and to a certain degree unavailing.

Good-breeding being the reſult of good ſenſe and good nature, is it not wonderful that people poſſeſſed of the one, ſhould be deficient in the other? The modes of it, varying according to perſons, places, and circumſtances, cannot indeed be acquired otherwiſe than by time and obſervation; but the ſubſtance is every where and always the ſame.

What good morals are to ſociety in general, good manners are to particular ones; their band and ſecurity. Of all actions, next to that of performing a good one, the conſciouſneſs of rendering a civility is the moſt grateful.

We ſeldom ſee a perſon, let him be ever ſo illbred, wanting in reſpect to thoſe whom he acknowledges to be his ſuperiors; the manner of ſhewing this reſpect, then, is all I contend for.

for. The well-bred man expreſſes it naturally and eaſily, while he who is unuſed to good company, expreſſes it aukwardly. Study, then, to ſhew that reſpect, which every one wiſhes to ſhew, in an eaſy and graceful way: but this muſt be learnt by obſervation.

In company with your equals, or in mixed companies, a greater latitude may be taken in your behaviour: yet it ſhould never exceed the bounds of decency; for, though no one, in this caſe, can claim any diſtinguiſhed marks of reſpect, every one is entitled to civility and good manners. A man need not, for example, fear to put his hands in his pockets, ſit, ſtand, or occaſionally walk about the room; but it would be highly unbecoming to whiſtle, wear his hat, looſen his garters, or throw himſelf acroſs the chairs. Such liberties are offenſive to our equals, and inſulting to our inferiors. Eaſineſs of carriage by no means implies inattention and careleſſneſs. No one is at liberty to act, in all reſpects, as he pleaſes; but is bound, by the laws of good manners, to behave with decorum.

Let a man talk to you ever ſo ſtupidly or frivolouſly, not to pay ſome attention to what he ſays, is ſavageneſs to the greateſt degree. Nay, if he even force his converſation to you, it is worſe than rudeneſs not to liſten to him; for your inattention, in this caſe, tells him, in

expreſs terms, that you think him a blockhead, and not worth the hearing. Beſides, you never can conciliate a perſon's affections more than by liſtening to him. Now, if ſuch behaviour is rude to men, it is much more ſo to women, who, be their rank what it will, have, on account of their ſex, a claim to officious attention from the men. Their little wants and whims, their likes and diſlikes, and even their impertinences, are particularly attended to and flattered, and their very thoughts and wiſhes gueſſed at, and inſtantly gratified, by every well-bred man.

In promiſcuous companies, you ſhould vary your addreſs, agreeable to the different ages of the perſons you ſpeak to. It would be rude and abſurd to talk of your amours or your pleaſures to men of certain dignity and gravity, to clergymen, or men in years; but ſtill you ſhould be as eaſy with them as with others, your manner only ſhould be varied; you ſhould, if poſſible, double your reſpect and attention to them; and were you to inſinuate, occaſionally, that from their obſervation and experience you wiſh to profit, you would inſenſibly win their eſteem; for flattery, if not fulſome and groſs, is agreeable to all.

When invited to dinner or ſupper, be there always in time; never uſurp to yourſelf the beſt places, the beſt diſhes, etc. but always decline them

them, and offer them to others, except, indeed, you are offered any thing by a ſuperior, when it would be a rudeneſs, if you liked it, not to accept it immediately, without the leaſt apology. Thus, for example, was a ſuperior, the maſter of the table, to offer you a thing of which there was but one, to paſs it to the perſon next you, would be indirectly charging him, that offered it to you, with a want of good manners and proper reſpect to his company; or, if you were the only ſtranger preſent, it would be a rudeneſs if you made a feint of refuſing it, with the cuſtomary apology, "I cannot think of taking it from you, ſir," or, "I am ſorry to deprive you of it;" as it is ſuppoſed he is conſcious of his own rank, and, if he choſe not to give it, would not have offered it; your apology, therefore, in this caſe, is putting him upon an equality with yourſelf. In like manner, it is rudeneſs to draw back, when requeſted by a ſuperior to paſs a door firſt, or to ſtep into a carriage before him. In ſhort, it would be endleſs to particulariſe all the inſtances in which a well-bred man ſhews his politeneſs in good company, ſuch as not yawning, finging, whiſtling, warming his breech at the fire, lounging, putting his legs upon the chairs, and the like, familiarities every man's good ſenſe muſt condemn, and good-breeding abhor.

But good-breeding conſiſts in more than merely not being ill-bred. To return a bow, ſpeak when you are ſpoken to, and ſay nothing rude, are ſuch negative acts of good-breeding, that they are little more than not being a brute. Would it not be a very poor commendation of any man's cleanlineſs, to ſay, that he was not offenſive? If we wiſh for the good-will and eſteem of our acquaintance, our good-breeding muſt be active, cheerful, officious, and ſeducing.

For example, ſhould you invite any one to dine or ſup with you, recollect whether ever you had obſerved them to prefer one thing to another, and endeavour to procure that thing; when at table, ſay, "At ſuch a time, I think "you ſeemed to give this diſh a preference, I "therefore ordered it." "This is the wine I "obſerved you beſt like, I have therefore been "at ſome pains to procure it." Trifling as theſe things may appear, they prove an attention to the perſon they are ſaid to; and as attention in trifles is the teſt of reſpect, the compliment will not be loſt.

I need only refer you to your own breaſt. How have theſe little attentions, when ſhewn you by others, flattered that ſelf-love which no man is free from? They incline and attach us to that perſon, and prejudice us afterwards to all that he ſays or does. The declaration of the

women

women in a great degree ſtamp a man's reputation of being either ill or well bred; you muſt then, in a manner, overwhelm them with theſe attentions; they are uſed to them, and naturally expect them, and, to do them juſtice, they are ſeldom loſt upon them. You muſt be ſedulous to wait upon them, pick up with alacrity any thing they drop, and be very officious in procuring their carriages or their chairs in public places; be blind to what you ſhould not ſee, and deaf to what you ſhould not hear. Opportunities of ſhewing theſe attentions are continually preſenting themſelves; but in caſe they ſhould not, you muſt ſtudy to create them.

If ever you would be eſteemed by the women, your converſation to them ſhould be always reſpectful, lively, and addreſſed to their vanity. Every thing you ſay or do, ſhould tend to ſhew a regard to their beauty or good ſenſe: even men are not without their vanities of one kind or other, and flattering that vanity by words and looks of approbation, is one of the principal characters of good-breeding. In female converſation, be as pleaſant as poſſible; the very name of an argument frightens a woman, who is commonly ſooner convinced by a happy turn, or witty expreſſion, than by any demonſtration, or by all the rules of logic. You muſt converſe with them, as a man would with thoſe from

whom he might have expectations, but without making requeſts. The great ſecret, with them, is to be amiable without deſign; and, whenever you commend, add your reaſons for ſo doing. It is this which diſtinguiſhes the approbation of a man of ſenſe from the admiration of fools, and the flattery of ſycophants.

It has, for a length of time, been cuſtomary to ſalute the ladies upon a firſt introduction to them; but theſe liberties having occaſioned, at times, a great deal of unhappineſs, the cuſtom is dropped in polite companies, and a well-bred man now never attempts it. He introduces himſelf only with a diſtant bow.

Addreſs and manners, with weak perſons, who are actually three-fourths of the world, are every thing, and even people of the beſt underſtanding are taken in with them. Where the heart is not won, and the eye pleaſed, the mind will be ſeldom on our ſide.

In ſhort, learning and erudition, without good-breeding, is tireſome and pedantic: and an ill-bred man is as unfit for good company as he will be unwelcome in it. Nay, he is full as unfit for buſineſs as for company. Make, then, good-breeding the great object of your thoughts and actions. Be particularly obſervant of, and endeavour to imitate the behaviour and manners of ſuch as are diſtinguiſhed by their poli-

politeneſs; and be perſuaded, that good-breeding is to all worldly qualifications, what charity is to all chriſtian virtues: it adorns merit, and often covers the want of it.

GENTEEL CARRIAGE.

NEXT to good-breeding is a genteel manner and carriage, wholly free from thoſe ill habits and aukward actions, which many very worthy perſons are addicted to.

A genteel manner of behaviour, how trifling ſoever it may ſeem, is of the utmoſt conſequence in private life. Men of very inferior parts have been eſteemed, merely for their genteel carriage and good-breeding, while ſenſible men have given diſguſt for want of it. There is ſomething or other that prepoſſeſſes us, at firſt ſight, in favour of a well-bred man, and makes us wiſh to like him.

When an awkward fellow firſt comes into a room, he attempts to bow, and his ſword, if he wears one, gets between his legs, and nearly throws him down. Confuſed and aſhamed, he ſtumbles to the upper end of the room, and ſeats himſelf in the very chair he ſhould not. He there begins playing with his hat, which he preſently drops; and recovering his hat, he lets fall his cane; and in picking up his cane, down

goes his hat again: thus 'tis a conſiderable time before he is adjuſted. When his tea or coffee is handed to him, he ſpreads his handkerchief upon his knees, ſcalds his mouth, drops either the cup or the ſaucer, and ſpills the tea or coffee in his lap. At dinner he is more uncommonly awkward: there he tucks his napkin through a button-hole, which tickles his chin, and occaſions him to make a variety of wry faces; he ſeats himſelf upon the edge of the chair, at ſo great a diſtance from the table, that he frequently drops his meat between his plate and his mouth; he holds his knife, fork, and ſpoon differently from other people; eats with his knife, to the manifeſt danger of his mouth; picks his teeth with his fork, rakes his mouth with his finger, and puts his ſpoon, which has been in his throat a dozen times, into the diſh again. If he is to carve, he cannot hit the joint, but, in labouring to cut through the bone, ſplaſhes the ſauce over every body's clothes. He generally daubs himſelf all over, his elbows are in the next perſon's plate, and he is up to the knuckles in ſoup and greaſe. If he drinks, it is with his mouth full, interrupting the whole company with "To your good health, ſir," and "My ſervice to you;" perhaps coughs in his glaſs, and beſprinkles the whole table. Further, he has perhaps a number of diſagreeable

tricks;

tricks; he ſnuffs up his noſe, picks it with his fingers, blows it, and looks in his handkerchief, crams his hands firſt into his boſom, and next into his breeches. In ſhort, he neither dreſſes nor acts like any other perſon, but is particularly awkward in every thing he does. All this, I own, has nothing in it criminal; but it is ſuch an offence to good-manners and good-breeding, that it is univerſally deſpiſed; it makes a man ridiculous in every company, and of courſe, ought carefully to be avoided by every one who would wiſh to pleaſe.

From this picture of the ill-bred man, you will eaſily diſcover that of the well-bred; for you may readily judge what you ought to do, when you are told what you ought not to do; a little attention to the manners of thoſe who have ſeen the world, will make a proper behaviour habitual and familiar to you.

Actions, that would otherwiſe be pleaſing, frequently become ridiculous by your manner of doing them. If a lady drops her fan in company, the worſt-bred man would immediately pick it up, and give it to her; the beſt-bred man can do no more; but then he does it in a graceful manner, which is ſure to pleaſe, whereas the other would do it ſo awkwardly as to be laughed at.

You may alſo know a well-bred perſon by his manner of ſitting. Aſhamed and confuſed, the awkward man ſits in his chair ſtiff and bolt upright; whereas the man of faſhion is eaſy in every poſition; inſtead of lolling or lounging as he ſits, he leans with elegance, and by varying his attitudes, ſhews that he has been uſed to good company. Let it be one part of your ſtudy then, to learn to ſit genteelly in different companies, to loll gracefully, where you are authoriſed to take that liberty, and to ſit up reſpectfully, where that freedom is not allowable.

In ſhort, you cannot conceive how advantageous a graceful carriage and a pleaſing addreſs are, upon all occaſions; they enſnare the affections, ſteal a prepoſſeſſion in our favour, and play about the heart till they engage it.

Now, to acquire a graceful air, you muſt attend to your dancing; no one can either ſit, ſtand, or walk well, unleſs he dances well. And in learning to dance, be particularly attentive to the motion of your arms, for a ſtiffneſs in the wriſt will make any man look awkward. If a man walks well, preſents himſelf well in company, wears his hat well, moves his head properly and his arms gracefully, it is almoſt all that is neceſſary.

There is alſo an awkwardneſs in ſpeech, that naturally falls under this head, and ought to,

and

and may, be guarded againſt; ſuch as forgetting names, and miſtaking one name for another; to ſpeak of Mr. What-d'ye-call-him, or You-know, who, Mrs Thingum, What's-her-name, or How-d'ye-call-her, is exceedingly awkward and vulgar. 'Tis the ſame to addreſs people by improper titles, as *Sir* for *my Lord*; to begin a ſtory without being able to finiſh it, and break off in the middle with "I have forgot the reſt."

Our voice and manner of ſpeaking too, ſhould likewiſe be attended to. Some will mumble over their words, ſo as not to be intelligible, and others will ſpeak ſo faſt as not to be underſtood, and, in doing this, will ſputter and ſpit in your face; ſome will bawl as if they were ſpeaking to the deaf; others will ſpeak ſo low as ſcarcely to be heard; and many will put their face ſo cloſe to yours as to offend you with their breath. All theſe habits are horrid and diſguſtful, but may eaſily be got the better of, with care. They are the vulgar characteriſtics of a lowbred man, or are proofs that very little pains have been beſtowed in his education. In ſhort, an attention to theſe little matters is of greater importance than you are aware of; many a ſenſible man having loſt ground for want of theſe little graces, and many a one, poſſeſſed of theſe perfections alone, having made his way

through

through life, that otherwiſe would not have been noticed.

CLEANLINESS OF PERSON.

BUT, as no one can pleaſe in company, however graceful his air, unleſs he be clean and neat in his perſon, this qualification comes next to be conſidered. For though your clothes be plain, if they be clean, and your linen white, it matters not that they be rich: you will be reſpectable without it.

Negligence of one's perſon not only implies an inſufferable indolence, but an indifference whether we pleaſe or not. In others, it betrays an inſolence and affectation, ariſing from a preſumption that they are ſure of pleaſing, without having recourſe to thoſe means which many are obliged to uſe.

He who is not thoroughly clean in his perſon, will be offenſive to all he converſes with. A particular regard to the cleanlineſs of your mouth, teeth, hands, and nails, is but common decency. A foul mouth and unclean hands, are certain marks of vulgarity; the firſt is the cauſe of an offenſive breath, which nobody can bear, and the laſt is declarative of dirty work; one may always know a gentleman by the ſtate of his hands and nails. The fleſh at the roots ſhould

be

be kept back, ſo as to ſhew the ſemicircles at the bottom of the nails; the edges of the nails ſhould never be cut down below the ends of the fingers, nor ſhould they be ſuffered to grow longer than the fingers. When the nails are cut down to the quick, it is a ſhrewd ſign that the man is a mechanic, to whom long nails would be troubleſome, or that he gets his bread by fiddling; and if they are longer than his fingers ends, and encircled with a blak rim, it foretells he has been laborioufly and meanly employed, and too fatigued to clean himſelf; a good apology for want of cleanlineſs in a mechanic, but the greateſt diſgrace that can attend a gentleman.

Theſe things may appear too inſignificant to be mentioned; but when it is conſidered that a thouſand little nameleſs things, which every one feels, but no one can deſcribe, conſpire to form that *whole* of pleaſing, I hope you will not call them trifling. Beſides, a clean ſhirt and a clean perſon are as neceſſary to health, as not to offend other people. It is a maxim with me, which I have lived to ſee verified, that he who is negligent at twenty years of age, will be a ſloven at forty, and intolerable at fifty.

DRESS.

NEATNESS of perſon, I obſerved, was as neceſſary as cleanlineſs; of courſe, ſome attention muſt be paid to your dreſs.

Such is the abſurdity of the times, that to paſs well with the world, we muſt adopt ſome of its cuſtoms, be they ridiculous or not.

In the firſt place, to neglect one's dreſs is to affront all the female part of our acquaintance. The women in particular pay an attention to their dreſs; to neglect therefore yours will diſpleaſe them, as it would be tacitly taxing them with vanity, and declaring that you thought them not worth that reſpect which every body elſe does. And, as I have mentioned before, as it is the women who ſtamp a young man's credit in the faſhionable world, if you do not make yourſelf agreeable to the women, you will aſſuredly loſe ground among the men.

Dreſs, as trifling as it may appear to a man of underſtanding, prepoſſeſſes on the firſt appearance which is frequently deciſive. And indeed we may form ſome opinion of a man's ſenſe and character from his dreſs. Any exceeding of the faſhion, or any affectation in dreſs whatever, argues a weakneſs in underſtanding, and nine times out of ten, it will be found ſo.

We

We ſhould likewiſe proportion our dreſs to our perſons; we cannot be neat without it. Should the faſhion make every thing large, a little man is to keep a mediocrity, or he will be laughed at. Suppoſe it was the faſhion to wear large capes; was a little man to wear a large cape too, he would be nothing but cape; if, when others hats are broad-brimmed, his ſhould be ſo too, the man would be loſt, and the hat (not he) be thought to walk about the ſtreets; which would be as ridiculous to the eye, as for a painter (contrary to all rules of proportion) to draw a large arm to a little man, or a little leg to a great one.

There are few young fellows but what diſplay ſome character or other in their dreſs. Some would be thought fearleſs and brave: theſe wear a black cravat, a ſhort coat and waiſtcoat, and uncommon long ſword hanging to their knees, a large hat fiercely cocked, and are *flaſh* all over. Others affect to be country 'ſquires: theſe will go about in buck-ſkin breeches, brown frocks, and great oaken cudgels in their hands, ſlouched hats, with their hair undreſſed and tucked up under them to an enormous ſize, and imitate grooms and country boobies ſo well externally, that there is not the leaſt doubt of their reſembling them as well internally. Others, again, paint and powder themſelves ſo much

much, and dreſs ſo finically, as leads us to ſuppoſe they are only women in boys' clothes. Now a ſenſible man carefully avoids all this, or any other affectation. He dreſſes as faſhionably and well as perſons of the beſt families and beſt ſenſe: if he exceeds them, he is a coxcomb; if he dreſſes worſe, he is unpardonable.

Dreſs yourſelf fine, then, if poſſible, or plain, agreeable to the company you are in; that is, conform to the dreſs of others, and avoid the appearance of being tumbled. Imitate thoſe reaſonable people of your own age, whoſe dreſs is neither remarked as too neglected or too much ſtudied. Take care to have your clothes well made, in the faſhion, and to fit you, or you will, after all, appear awkward. When once dreſſed, think no more of it; ſhew no fear of diſcompoſing your dreſs, but let all your motions be as eaſy and unembaraſſed, as if you was at home in your diſhabille.

ELEGANCE OF EXPRESSION.

HAVING mentioned elegance of perſon, I will proceed to elegance of expreſſion.

It is not one or two qualifications alone that will complete the gentleman: it muſt be an union of many; and gracefulneſs of ſpeaking is as

as eſſential as gracefulneſs of perſon. Every man cannot be an harmonious ſpeaker; a roughneſs or coarſeneſs of voice may prevent it; but if there are no natural imperfections, if a man does not ſtammer or liſp, or has not loſt his teeth, he may ſpeak gracefully; nor will all theſe defects, if he has a mind to it, prevent him from ſpeaking correctly.

Nobody can attend with pleaſure to a bad ſpeaker. One who tells his ſtory ill, be it ever ſo important, will tire even the moſt patient. If you have been preſent at the performance of a good tragedy, you have doubtleſs been ſenſible of the good effects of a ſpeech well delivered; how much it has intereſſed and affected you; and on the contrary, how much an ill-ſpoken one has diſguſted you. 'Tis the ſame in common converſation: he who ſpeaks deliberately, diſtinctly, and correctly; he who makes uſe of the beſt words to expreſs himſelf, and varies his voice according to the nature of the ſubject, will always pleaſe; while the thick or haſty ſpeaker, he who mumbles out a ſet of ill-choſen words, utters them ungrammatically, or with a dull monotony, will tire and diſguſt. Be aſſured, then, the air, the geſture, the looks of a ſpeaker, a proper accent, a juſt emphaſis and tuneful cadence, are full as neceſſary to pleaſe and to be attended to, as the ſubject matter itſelf.

People may talk what they will of ſolid reaſoning and ſound ſenſe; without the graces and ornaments of language they will neither pleaſe nor perſuade. In common diſcourſe, even trifles, elegantly expreſſed, will be better received than the beſt of arguments, homeſpun and unadorned.

A good way to acquire a graceful utterance, is to read aloud to ſome friend every day, and beg of him to ſet you right, in caſe you read too faſt, do not obſerve the proper ſtops, lay wrong emphaſis, or utter your words indiſtinctly. You may even read aloud to yourſelf, where ſuch a friend is not at hand, and you will find your own ear a good corrector. Take care to open your teeth when you read or ſpeak, and articulate every word diſtinctly; which laſt cannot be done, but by ſounding the final letter. But above all, endeavour to vary your voice, according to the matter, and avoid a monotony. By a daily attention to this, it will in a little time, become eaſy and habitual to you.

Pay an attention alſo to your looks and your geſture, when talking even on the moſt trifling ſubjects: things appear very different according as they are expreſſed, looked, and delivered.

Now,

Now, if it is neceſſary to attend ſo particularly to our *manner* of ſpeaking, it is much more ſo with reſpect to the *matter*. Fine turns of expreſſions, a genteel and correct ſtyle, are ornaments as requiſite to common ſenſe, as polite behaviour and an elegant addreſs are to common good manners; they are great aſſiſtants in the point of pleaſing. A gentleman, 'tis true, may be known in the meaneſt garb; but it admits not of a doubt, that he would be better received into good company genteelly and faſhionably dreſſed, than was he to appear in dirt and tatters.

Be careful then of your ſtyle upon all occaſions; whether you write or ſpeak, ſtudy for the beſt words and beſt expreſſions, even in common converſation or the moſt familiar letters. This will prevent your ſpeaking in a hurry, than which nothing is more vulgar; though you may be a little embarraſſed at firſt, time and uſe will render it eaſy. It is no ſuch difficult thing to expreſs ourſelves well on ſubjects we are thoroughly acquainted with, if we think before we ſpeak; and no one ſhould preſume to do otherwiſe. When you have ſaid a thing, if you did not reflect before, be ſure to do it afterwards; conſider with yourſelf, whether you could not have expreſſed yourſelf better: and if you are in doubt of the propriety or elegancy of any

word, ſearch for it in ſome dictionary *, or ſome good author, while you remember it: never be ſparing of your trouble while you would wiſh to improve, and my word for it, a very little time will make this matter habitual.

In order to ſpeak grammatically, and to expreſs yourſelf pleaſingly, I would recommend it to you to tranſlate often any language you are acquainted with into Engliſh, and to correct ſuch tranſlation till the words, their order, and the periods, are agreeable to your own ear.

Vulgariſm in language is another diſtinguiſhing mark of bad company and education. Expreſſions may be correct in themſelves and yet be vulgar, owing to their not being faſhionable; for language, as manners, are both eſtabliſhed for the uſage of people of faſhion.

The converſation of a low-bred man, is filled up with proverbs and hackneyed ſayings. Inſtead of obſerving that taſtes are different, and that moſt men have one peculiar to themſelves, he will give you "What is one man's meat is "another man's poiſon;" or, "Every one to "their liking, as the old woman ſaid, when ſhe "kiſſed her cow." He has ever ſome favourite word, which he lugs in upon all occaſions, right or

* *Johnſon's Folio Dictionary* you will find very ſerviceable, and the *Difference between words reputed ſynonimious*; a work in two volumes, written by me ſome years ago; and publiſhed by Dodſley.

or wrong; ſuch as *vaſtly* angry, *vaſtly* kind; *deviliſh* ugly, *devilſh* handſome; *immenſely* great, *immenſely* little. In a diſpute, he will tell you that, *I-fackings* ſuch a thing is true; and if you warm him a little, he will cry, *odds-bodikins*, you are wrong. Even his pronunciation carries the mark of vulgarity along with it; he calls the earth, *yearth*; finan'ces, *fin'ances*; he goes *to wards* and not towards ſuch a place. He affects to uſe hard words, to give him the appearance of a man of learning, but frequently miſtakes their meaning, and ſeldom, if ever, pronounces them properly.

All this muſt be avoided, if you would not be ſuppoſed to have kept company with footmen and houſemaids. Never have reſource to proverbial or vulgar ſayings; uſe neither favourite nor hard words, but ſeek for the moſt elegant; be careful in the management of them, and depend on it your labour will not be loſt; for nothing is more engaging than a faſhionable and polite addreſs.

Were every one to think before they ſpeak, they would ſeldom ſpeak improperly; but the misfortune is, that they ſpeak before they think. As this therefore is a fault, ſo is it to be tediouſly ſtudying every thing we ſay. There is a ſort of people who affect to be extremely nice in their language, and whoſe words follow ſo

flow, that we often lose the connection before we have heard them out. These men are in constant labour, and we are obliged to wait till they are delivered of their notions; they are made up of phrases and quaint turns, as singular as their gestures and their carriage; and in affecting to be thought men of sense, they become exceedingly ridiculous.

ADDRESS, PHRASEOLOGY, AND SMALL-TALK.

IN all good company, we meet with a certain manner, phraseology, and general conversation, that distinguish the man of fashion. This can only be acquired by frequenting good company, and being particularly attentive to all that passes there.

When invited to dine or sup at the house of any well-bred man, observe how he doth the honours of his table, and mark his manner of treating his company.

Attend to the compliments of congratulation or condolence that he pays; and take notice of his address to his superiors, his equals, and his inferiors: nay, his very looks and tone of voice are worth your attention, for we cannot please without an union of them all.

There is a certain diſtinguiſhing diction that marks the man of faſhion, a certain language of converſation, that every gentleman ſhould be maſter of. Saying to a man juſt married, "I "wiſh you joy," or to one who has loſt his wife, "I am ſorry for your loſs," and both perhaps with an unmeaning countenance, may be civil, but it is neverthelefs vulgar. A man of faſhion will expreſs the ſame thing more elegantly, and with a look of ſincerity, that ſhall attract the eſteem of the perſon he ſpeaks to. He will advance to the one, with warmth and cheerfulneſs, and perhaps ſqueezing him by the hand, will ſay, "Believe me, my dear ſir, I have ſcarce words to expreſs the joy I feel, upon your happy alliance with ſuch or ſuch a family," etc. to he other in affliction he will advance ſlower, and with a peculiar compoſure of voice and countenance, begin his compliments of condolence with, "I hope, ſir, you will do me the juſtice to be perſuaded, that I am not inſenſible of your unhappineſs, that I take part in your diſtreſs, and ſhall ever be affected when *you* are ſo," Some will tell you, that theſe are merely compliments, and as ſuch, 'tis diſſimulation. If diſſimulation in this ſenſe be a fault, 'tis a fault on the right ſide: thus compliments are conſidered as words of courſe, and therefore lead into no error. We are not to expect friendſhip

from every man we meet, but we may expect civility and a poliſhed behaviour. A certain mode of complimenting, then, marks the man of faſhion from the vulgar, and we may learn what company the man has kept, by his words and his phraſes. Slight, genteel compliments are acceptable, but fulſome ones are nauſeous, and create diſguſt. It rather provokes contempt than pity, to hear what ſolemn expreſſions of reſpect and kindneſs will paſs between men, almoſt upon no occaſion; what vaſt eſteem they have for one, whom perhaps they never ſaw before; how entirely they are devoted to his ſervice, ſuddenly, perhaps, and for no reaſon; how infinitely they are obliged to him, and for no benefit; and how extremely they are concerned for him, and afflicted too, for no cauſe. Such trifling with common ſenſe ſhould be avoided and deteſted; we ſhould never compliment away our integrity, or ſpeak ſo as to deceive; but the polite diction, the compliments I am recommending, are mere complaiſance, ſuch as makes all converſation agreeable, and may be defined a conſtant endeavour to pleaſe thoſe we addreſs, ſo far as we can do it innocently. It renders a ſuperior amiable, an equal agreeable, an inferior acceptable, and makes every one in the company pleaſed with himſelf.

Your firſt addreſs to, and indeed all your converſation with, your ſuperiors, ſhould be open, cheerful and reſpectful; with your equals, warm and animated; with your inferiors, hearty, free and unreſerved.

There is a faſhionable kind of ſmall-talk, which, however trifling it may be thought, has its uſe in mixed companies: of courſe, you ſhould endeavour to acquire it. By ſmall-talk, I mean a good deal to ſay on unimportant matters; for example, foods, the flavour and growth of wines, and the chit-chat of the day. Such converſation will ſerve to keep off ſerious ſubjects, that might ſometimes create diſputes. This chit-chat is chiefly to be learned by frequenting the company of the ladies.

OBSERVATION.

AS the art of pleaſing is to be learnt only by frequenting the beſt companies, we muſt endeavour to pick it up in ſuch companies, by obſervation; for, it is not ſenſe and knowledge alone that will acquire eſteem; theſe certainly are the firſt and neceſſary foundations for pleaſing, but they will by no means do, unleſs attended with manners and attentions.

There have been people who have frequented the firſt companies all their life-time, and yet

have never got rid of their natural ſtiffneſs and awkwardneſs; but have continued as vulgar as if they were never out of a ſervant's hall: this has been owing to careleſſneſs, and a want of attention to the manners and behaviour of others.

There are a great many people likewiſe who buſy themſelves the whole day, and who in fact do nothing. They have poſſibly taken up a book for two or three hours, but from a certain inattention that grows upon them the more it is indulged, know no more of the contents than if they had not looked into it; nay, it is impoſſible for any one to retain what he reads, unleſs he reflects and reaſons upon it as he goes on. When they have thus lounged away an hour or two, they will ſaunter into company; without attending to any thing that paſſes there; but, if they think at all, are thinking of ſome trifling matter that ought not to occupy their attention; thence perhaps they go to the play, where they ſtare at the company and the lights, without attending to the piece, the very thing they went to ſee. In this manner they wear away their hours, that might otherwiſe be employed to their improvement and advantage. This ſilly ſuſpenſion of thought they would have paſs for *abſence of mind*. — Ridiculous! — Where-ever you are, let me recommend

mend it to you to pay an attention to all that paſſes; obſerve the characters of the perſons you are with, and the ſubjects of their converſation; liſten to every thing that is ſaid, ſee every thing that is done, and (according to the vulgar ſaying) have your eyes and your ears about you.

A continual inattention to matters that occur is the characteriſtic of a weak mind; the man who gives way to it, is little elſe than a trifler, a blank in ſociety, which every ſenſible perſon overlooks; ſurely, what is worth doing, is worth doing well, and nothing can be well done, if not properly attended to. When I hear a man ſay, on being aſked about any thing that was ſaid or done in his preſence, "that truly "he did not mind it," I am ready to knock the fool down. *Why* did he not mind it? — What had he elſe to do? — A man of ſenſe and faſhion never makes uſe of this paltry plea; he never complains of a treacherous memory; but attends to, and remembers, every thing that is either ſaid or done.

Whenever, then, you go into good company, that is, the company of people of faſhion, obſerve carefully their behaviour, their addreſs, and their manner; imitate it as far as in your power. Your attention, if poſſible, ſhould be ſo ready as to obſerve every perſon in the room at once, their motions, their looks, and their

turns

turns of expreſſion, and that without ſtaring, or ſeeming to be an obſerver. This kind of obſervation may be acquired by care and practice, and will be found of the utmoſt advantage to you in the courſe of life.

ABSENCE OF MIND.

HAVING mentioned abſence of mind, let me be more particular concerning it.

What the world calls an abſent man, is generally either a very affected one or a very weak one; but whether weak or affected, he is, in company, a very diſagreeable man. Loſt in thought, or poſſibly in no thought at all, he is a ſtranger to every one preſent, and to every thing that paſſes; he knows not his beſt friends, is deficient in every act of good manners, unobſervant of the actions of the company, and inſenſible to his own. His anſwers are quite the reverſe of what they ought to be; talk to him of one thing, he replies, as of another. He forgets what he ſaid laſt, leaves his hat in one room, his cane in another, and his ſword in a third; nay, if it was not for his buckles, he would even leave his ſhoes behind him. Neither his arms nor his legs ſeem to be a part of his body, and his head is never in a right poſition. He joins not in the general converſation, except

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it be by fits and ſtarts, as if awaking from a dream: I attribute this either to weakneſs or affectation. His ſhallow mind is poſſibly not able to attend to more than one thing at a time; or he would be ſuppoſed wrapt up in the inveſtigation of ſome very important matter. Such men as Sir Iſaac Newton or Mr. Locke might occaſionally have ſome excuſe for abſence of mind; it might proceed from that intenſeneſs of thought that was neceſſary, at all times, for the ſcientific ſubjects they where ſtudying; but, for a young man, and a man of the world, who has no ſuch plea to make, abſence of mind is a rudeneſs to the company, and deſerves the ſevereſt cenſure.

However inſignificant a company may be; however trifling their converſation; while you are with them do not ſhew them by an inattention that you think them trifling: that can never be the way to pleaſe; but rather fall in with their weakneſs than otherwiſe; for to mortify, or ſhew the leaſt contempt to thoſe we are in company with, is the greateſt rudeneſs we can be guilty of, and what few can forgive.

I never yet found a man inattentive to the perſon he feared, or the woman he loved; which convinces me, that abſence of mind is to be got the better of, if we think proper to make the

trial; and believe me, it is always worth the attempt.

Abſence of mind is a tacit declaration that thoſe we are in company with are not worth attending to; and what can be a greater affront? Beſides, can an abſent man improve by what is ſaid or done in his preſence? — No; he may frequent the beſt companies for years together, and all to no purpoſe. In ſhort, a man is neither fit for buſineſs nor converſation, unleſs he can attend to the object before him, be that object what it will.

KNOWLEDGE OF THE WORLD.

A Knowledge of the world, by our own experience and obſervation, is ſo neceſſary, that, without it, we ſhall act very abſurdly, and frequently give offence when we do not mean it. All the learning and parts in the world will not ſecure us from it. Without an acquaintance with life, a man may ſay very good things, but time them ſo ill, and addreſs them ſo improperly, that he had much better be ſilent. Full of himſelf and his own buſineſs, and inattentive to the circumſtances and ſituations of thoſe he converſes with, he vents it without the leaſt diſcretion, ſays things that he ought not to ſay, confuſes ſome, ſhocks others, and puts the whole com-

pany

pany in pain, leſt what he utters next ſhould prove worſe than the laſt. The beſt direction I can give you in this matter, is rather to fall in with the converſation of others, than ſtart a ſubject of your own; rather ſtrive to put them more in conceit with themſelves, than to draw their attention to you.

A novice in life, he who knows little of mankind, but what he collects from books, lays it down as a maxim, that moſt men love flattery; in order therefore to pleaſe, he will flatter: but how? Without regard either to circumſtances or occaſion. Inſtead of thoſe delicate touches, thoſe ſoft tints, that ſerve to heighten the piece, he lays on his colours with a heavy hand, and daubs, where he means to adorn; in other words, he will flatter ſo unſeaſonably, and, at the ſame time, ſo groſsly, that while he wiſhes to pleaſe, he puts out of countenance, and is ſure to offend. On the contrary, a man of the world, one who has made life his ſtudy, knows the power of flattery as well as he; but, then, he knows how to apply it; he watches the opportunity, and does it indirectly, by inference, compariſon, and hint.

Man is made up of ſuch a variety of matter, that, to ſearch him thoroughly, requires time and attention; for, though we are all made of the ſame materials, and have all the ſame paſſions,

yet,

yet, from a difference in their proportion and combination, we vary in our diſpoſitions; what is agreeable to one is disagreeable to another, and what one ſhall approve, another ſhall condemn. Reaſon is given us to controul theſe paſſions, but ſeldom does it. Application therefore to the reaſon of any man, will frequently prove ineffectual, unleſs we endeavour at the ſame time to gain his heart.

Wherever then you are, ſearch into the characters of men; find out, if poſſible, their foible, their governing paſſion, or their particular merit; take them on their weak ſide, and you will generally ſucceed; their prevailing vanity you may readily diſcover, by obſerving their favourite topic of converſation; for every one talks moſt, of what he would be thought moſt to excel in.

The time ſhould alſo be judiciouſly made choice of. Every man has his particular times when he may be applied to with ſucceſs, the *mollia tempora fandi*; but theſe times are not all day long; they muſt be found out, watched, and taken advantage of. You could not hope for ſucceſs in applying to a man about one buſineſs, when he was taken up with another, or when his mind was affected with exceſs of grief, anger, or the like.

You cannot judge of other men's minds better than by ſtudying your own; for, though ſome men have one foible, and another has another, yet men, in general, are very much alike. Whatever pleaſes or offends you, will, in ſimilar circumſtances, pleaſe or offend others: if you find yourſelf hurt when another makes you feel his ſuperiority, you will certainly, upon the common rule of right, *Do as you would be done by*, take care not to let another feel *your* ſuperiority, if you have it; eſpecially if you wiſh to gain his intereſt or eſteem. If diſagreeable inſinuations, open contradictions, or oblique ſneers vex and anger you, would you uſe them where you wiſhed to pleaſe? Certainly not. Obſerve then, with care, the operations of your own mind, and you may, in a great meaſure, read all mankind.

I will allow, that one bred up in a cloiſter or college may reaſon well on the ſtructure of the human mind; he may inveſtigate the nature of man, and give a tolerable account of his head, his heart, his paſſions, and his ſentiments: but at the ſame time he may know nothing of him; he has not lived with him, and of courſe can know but little how thoſe ſentiments or thoſe paſſions will work. — He muſt be ignorant of the various prejudices, propenſities, and antipathies that always bias him, and frequently

determine him. His knowledge is acquired only from theory, which differs widely from practice; and if he forms his judgment from that alone, he muſt be often deceived; whereas a man of the world, one who collects his knowledge from his own experience and obſervation, is ſeldom wrong; he is well acquainted with the operations of the human mind, pries into the heart of man; reads his words, before they are uttered; ſees his actions, before they are performed; knows what will pleaſe and what will diſpleaſe, and foreſees the event of moſt things.

Labour then to acquire this intuitive knowledge; attend carefully to the addreſs, the arts, and manners of thoſe acquainted with life, and endeavour to imitate them. Obſerve the means they take to gain the favour and conciliate the affections of thoſe they aſſociate with; purſue thoſe means, and you will ſoon gain the eſteem of all that know you.

How often have we ſeen men governed by perſons very much their inferiors in point of underſtanding, and even without their knowing it? A proof that ſome men have more worldly dexterity than others; they find out the weak and unguarded, part, make their attack there, and the man ſurrenders.

Now,

Now, from a knowledge of mankind we ſhall learn the advantage of two things, the command of our temper and our countenance: a trifling, diſagreeable incident ſhall perhaps anger one unacquainted with life, or confound him with ſhame; ſhall make him rave like a madman, or look like a fool: but a man of the world will never underſtand what he cannot or ought not to reſent. If he ſhould chance to make a ſlip himſelf, he will ſtifle his confuſion, and turn it off with a jeſt; recovering it with coolneſs.

Many people have ſenſe enough to keep their own ſecrets; but from being unuſed to a variety of company, have unfortunately ſuch a tell-tale countenance, as involuntarily declares what they would wiſh to conceal. This is a great unhappineſs, and ſhould, as ſoon as poſſible, be got the better of.

That coolneſs of mind, and evenneſs of countenance, which prevents a diſcovery of our ſentiments, by our words, our actions, or our looks, is too neceſſary to paſs unnoticed. A man who cannot hear diſpleaſing things, without viſible marks of anger or uneaſineſs; or pleaſing ones, without a ſudden burſt of joy, a cheerful eye, or an expanded face, is at the mercy of every knave; for either they will deſignedly pleaſe or provoke you themſelves, to catch your unguarded looks; or they will ſeize the oppor-

tunity thus to read your very heart, when any other ſhall do it. You may poſſibly tell me, that this coolneſs muſt be natural, for if not, you can never acquire it. I will admit the force of conſtitution; but people are very apt to blame that for many things they might readily avoid. Care, with a little reflection, will ſoon give you this maſtery of your temper and your countenance. If you find yourſelf ſubject to ſudden ſtarts of paſſion, determine with yourſelf not to utter a ſingle word till your reaſon has recovered itſelf; and reſolve to keep your countenance as unmoved as poſſible. As a man who at a card-table can preſerve a ſerenity in his looks, under good or bad luck, has conſiderably the advantage of one who appears elated with ſucceſs, or caſt down with ill fortune, from our being able to read his cards in his face; ſo the man of the world, having to deal with one of theſe babbling countenances, will take care to profit by the circumſtance, let the conſequence, to him with whom he deals, be as injurious as it may.

In the courſe of life, we ſhall find it neceſſary very often to bear with very ill tempers, as we do with copper money for the benefit of commerce, and to put on a pleaſing countenance when we are exceedingly diſpleaſed; we muſt frequently ſeem friendly when we are quite

other.

otherwiſe. I am ſenſible it is difficult to accoſt a man with ſmiles whom we know to be our enemy; but what is to be done? On receiving an affront, if you cannot be juſtified in knocking the offender down, you muſt not notice the offence; for, in the eye of the world, taking an affront calmly is conſidered as cowardice.

If fools ſhould at any time attempt to be witty upon you, the beſt way is not to know their witticiſms are levelled at you, but to conceal any uneaſineſs it may give you: but ſhould they be ſo plain that you cannot be thought ignorant of their meaning, I would recommend, rather than quarrel with the company, joining even in the laugh againſt yourſelf; allow the jeſt to be a good one, and take it in ſeeming good humour. Never attempt to retaliate the ſame way, as that would imply you were hurt. Should what is ſaid wound your honour or your moral character, there is but one proper reply, which I hope you will never be obliged to have recourſe to.

Remember, there are but two alternatives for a gentleman: extreme politeneſs, or the ſword. If a man openly and deſignedly affronts you, call him out; but, if it does not amount to an open inſult, be outwardly civil; if this does not make him aſhamed of his behaviour, it will prejudice every by-ſtander in your favour; and in-

ſtead of being diſgraced you will come off with honour. Politeneſs to thoſe we do not reſpect, is no more a breach of faith, than *your humble ſervant* at the bottom of a challenge; they are univerſally underſtood to be things of courſe.

Wrangling and quarrelling are characteriſtic of a weak mind; leave that to the women, be *you* always above it. Enter into no ſharp conteſt, and pride yourſelf in ſhewing, if poſſible, more civility to your antagoniſt than to any other in the company; this will infallibly bring over all the laughers to your ſide; and the perſon you are contending with, will be very likely to confeſs you have behaved very handſomely throughout the whole affair.

Experience will teach us, that though all men conſiſt principally of the ſame materials, as I before took notice, yet from a difference in their proportion, no two men are uniformly the ſame: we differ from one another, and we often differ from ourſelves, that is, we ſometimes do things utterly inconſiſtent with the general tenor of our characters. The wiſeſt man will occaſionally do a weak thing; the moſt honeſt man, a wrong thing; the proudeſt man, a mean thing; and the worſt of men will ſometimes do a good thing. On this account, our ſtudy of mankind ſhould not be general; we ſhould take a frequent view of individuals; and though we may,

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upon the whole, form a judgment of the man from his prevailing paſſion or his general character, yet it will be prudent not to determine, till we have waited to ſee the operations of his ſubordinate appetites and humours.

For example; a man's general character may be that of ſtrictly honeſt. I would not diſpute it, becauſe I would not be thought envious or malevolent; but I would not rely upon this general character, ſo as to entruſt him with my fortune or my life. Should this honeſt man, as is not uncommon, be my rival in power, intereſt, or love, he may poſſibly do things that in other circumſtances he would abhor; and power, intereſt, and love, let me tell you, will often put honeſty to the ſevereſt trial, and frequently overpower it. I would then ranſack this honeſt man to the bottom, if I wiſhed to truſt him, and as I found him, would place my confidence accordingly.

One of the great compoſitions in our nature is vanity, to which all men, more or leſs, give way. Women have an intolerable ſhare of it. No flattery, no adulation is too groſs for them; thoſe who flatter them moſt, pleaſe them beſt; they are moſt in love with him who pretends to be moſt in love with them; and the leaſt ſlight or contempt of them is never forgotten. It is, in ſome meaſure, the ſame with men;

they will ſooner pardon an injury than an inſult, and are more hurt by contempt than by ill uſage. Though all men do not boaſt of ſuperior talents, though they pretend not to the abilities of a Pope, a Newton, or a Bolingbroke, every one pretends to have common ſenſe, and to diſcharge his office in life with common decency; to arraign, therefore, in any ſhape, his abilities or integrity in the department he holds, is an inſult he will not readily forgive.

As I would not have you truſt too implicitly to a man, becauſe the world gives him a good character; ſo I muſt particularly caution you againſt thoſe who ſpeak well of themſelves. In general, ſuſpect thoſe who boaſt of or affect to have any one virtue above all others, for they are commonly impoſtors. There are exceptions, however, to this rule; for we hear of prudes that have been chaſte, bullies that have been brave, and ſaints that have been religious. Conſider only where your own obſervation ſhall direct you; obſerve not only what is ſaid, but how it is ſaid, and if you have any penetration, you may find out the truth better by your eyes than your ears; in ſhort, never take a character upon common report, but enquire into it yourſelf; for common report, though it is right in general, may be wrong in particulars.

Beware of thoſe who, on a ſlight acquaintance, make you a tender of their friendſhip, and ſeem to place a confidence in you; 'tis ten to one but they deceive and betray you; however, do not rudely reject them upon ſuch a ſuppoſition; you may be civil to them, though you do not entruſt them. Silly men are apt to ſolicit your friendſhip, and unboſom themſelves upon the firſt acquaintance; ſuch friends cannot be worth having, their friendſhip being as ſlender as their underſtanding; and if they proffer their friendſhip with a deſign to make a property of you, they are dangerous acquaintance indeed. Not but the little friendſhips of the weak may be of ſome uſe to you, if you do not return the compliment; and it may not be amiſs to ſeem to accept thoſe of deſigning men, keeping them, as it were, in play, that they may not be openly your enemies; for their enmity is the next dangerous thing to their friendſhip. We may certainly hold their vices in abhorrence, without being marked out as their perſonal enemy. The general rule is to have a real reſerve with almoſt every one, and a ſeeming reſerve with almoſt no one; for it is very diſguſting to ſeem reſerved, and very dangerous not to be ſo. Few obſerve the true medium. Many are ridiculouſly myſterious upon

trifles, and many indiſcreetly communicative of all they know.

There is a kind of ſhort-lived friendſhip that takes place among young men, from a connection in their pleaſures only; a friendſhip too often attended with bad conſequences. This companion of your pleaſures, young and unexperienced, will probably, in the heat of convivial mirth, vow a perpetual friendſhip, and unfold himſelf to you without the leaſt reſerve; but new aſſociations, change of fortune, or change of place, may ſoon break this ill-timed connection, and an improper uſe may be made of it. Be one, if you will, in young companies, and bear your part like others in the ſocial feſtivity of youth; nay, truſt them with your innocent frolicks, but keep your ſerious matters to yourſelf; and if you muſt at any time make *them* known, let it be to ſome tried friend of great experience; and that nothing may tempt him to become your rival, let that friend be in a different walk of life from yourſelf.

Were I to hear a man making ſtrong proteſtations, and ſwearing to the truth of a thing that is in itſelf probable and very likely to be, I ſhould doubt his veracity; for when he takes ſuch pains to make me believe it, it cannot be with a good deſign.

There is a certain easiness or false modesty in most young people, that either makes them unwilling, or ashamed to refuse any thing is asked of them. There is also an unguarded openess about them; that makes them the ready prey of the artful and designing. They are easily led away by the feigned friendships of a knave or a fool, and too rashly place a confidence in them, that terminates in their loss, and frequently in their ruin. Beware, therefore, as I said before, of these proffered friendships; repay them with compliments, but not with confidence. Never let your vanity make you suppose that people become your friends upon a slight acquaintance; for good offices must be shewn on both sides to create a friendship: it will not thrive, unless its love be mutual; and it requires time to ripen it.

There is still among young people another kind of friendship merely nominal, warm indeed for the time, but fortunately of no long continuance. This friendship takes its rise from their pursuing the same course of riot and debauchery; their purses are open to each other, they tell one another all they know, they embark in the same quarrels, and stand by each other on all occasions. I should rather call this a confederacy against good morals and good manners, and think it deserves the severest lash of the

law: but they have the impudence to call it friendſhip. However, it is often as ſuddenly diſſolved as it is haſtily contracted; ſome accident diſperſes them, and they preſently forget each other, except it is to betray and to laugh at their own egregious folly.

In ſhort, the ſum of the whole is, to make a wide difference between companions and friends; for a very agreeable companion has often proved a very dangerous friend.

CHOICE OF COMPANY.

THE next thing to the choice of friends, is the choice of your company.

Endeavour, as much as you can, to keep good company, and the company of your ſuperiors: for you will be held in eſtimation according to the company you keep. By ſuperiors, I do not mean ſo much with regard to birth, as merit, and the light in which they are conſidered by the world.

There are two ſorts of good company: the one conſiſts of perſons of birth, rank, and faſhion, the other, of thoſe who are diſtinguiſhed by ſome peculiar merit, in any liberal art or ſcience: as men of letters, etc.; and a mixture of theſe is what I would have underſtood by good company: for it is not what particular ſets of people

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ſhall call themſelves, but what the people in general acknowledge to be ſo, and are the accredited good company of the place.

Now and then, perſons, without either birth, rank, or character, will creep into good company, under the protection of ſome conſiderable perſonage; but, in general, none are admitted of mean degree, or infamous moral character.

In this faſhionable good company alone, can you learn the beſt manners and the beſt language; for, as there is no legal ſtandard to form them by, 'tis here they are eſtabliſhed.

It may poſſibly be queſtioned, whether a man has it always in his power to get into good company; undoubtedly, by deſerving it, he has; provided he is in circumſtances which enable him to live and appear in the ſtyle of a gentleman. Knowledge, modeſty, and good breeding, will endear him to all that ſee him; for, without politeneſs, the ſcholar is no better than a pedant, the philoſopher than a cynic, the ſoldier than a brute, nor any man than a clown.

Though the company of men of learning and genius is highly to be valued and occaſionally coveted, I would by no means have you always found in ſuch company. As they do not live in the world, they cannot have that eaſy manner and addreſs which I would wiſh you to

acquire.

acquire. If you can bear a part in such company, it is certainly adviseable to be in it sometimes, and you will be the more esteemed in other company by being so; but let it not engross you, lest you be considered as one of the *literati*, which, however respectable in name, is not the way to rise or shine in the fashionable world.

But the company which, of all others, you should carefully avoid, is that, which, in every sense of the word, may be called *low*: low in birth, low in rank, low in parts, and low in manners; that company, who, insignificant and contemptible in themselves, think it an honour to be seen with *you*, and who will flatter your follies, nay your very vices, to keep you with them.

Though *you* may think such a caution unnecessary, I do not; for many a young gentleman of sense and rank, has been led, by his vanity, to keep such company, 'till he has been degraded, vilified, and undone.

The vanity I mean is, that of being the first of the company. This pride, though too common, is idle to the last degree. Nothing in the world lets a man down so much. For the sake of dictating, being applauded and admired by this low company, he is disgraced and disqualified for better. Depend upon it, in the

estimation

eſtimation of mankind, you will ſink or riſe to the level of the company you keep.

Be it then your ambition to get into the beſt company; and, when there, imitate their virtues, but not their vices. You have, no doubt, often heard of genteel and faſhionable vices. Theſe are whoring, drinking and gaming. It has happened that ſome men, even with theſe vices, have been admired and eſteemed. Underſtand this matter rightly, it is not their vices for which they are admired; but for ſome accompliſhments they at the ſame time poſſeſs; for their parts, their learning, or their good-breeding. Be aſſured, were they free from their vices, they would be much more eſteemed. In theſe mixed characters, the bad part is overlooked, for the ſake of the good.

Should you be unfortunate enough to have any vices of your own, add not to their number by adopting the vices of others. Vices of adoption are of all others the muſt unpardonable, for they have not inadvertency to plead. If people had no vices but their own, few would have ſo many as they have.

Imitate, then, only the perfections you meet with; copy the politeneſs, the addreſs, the eaſy manners of well-bred people; and remember, let them ſhine ever ſo bright, if they have any vices, they are ſo many blemiſhes, which it

would

would be as ridiculous to imitate, as it would to make an artificial wart upon one's face, becauſe ſome very handſome man had the misfortune to have a natural one upon his.

LAUGHTER.

LET us now deſcend to minuter matters, which, though not ſo important as thoſe we have mentioned, are ſtill far from inconſiderable. Of theſe laughter is one.

Frequent and loud laughter is a ſure ſign of a weak mind, and no leſs characteriſtic of a low education. It is the manner in which low-bred men expreſs their ſilly joy, at ſilly things, and they call it being merry.

I do not recommend upon all occaſions a ſolemn countenance. A man may ſmile; but if he would be thought a gentleman and a man of ſenſe, he ſhould by no means laugh; for as laughter is nothing elſe than ſudden glory, ariſing from a ſudden conception of ſome eminency in ourſelves, compared with our former infirmities, or the infirmities of others; to laugh, is to ſhew one's ſelf proud or conceited; hence it is, that the laugh of men of wit is generally faint and conſtrained, little more than a ſmile ariſing from ſelf-diffidence; whereas that of fools is the moſt honeſt, natural, unreſerved and open laugh in the world. True wit, then, never

yet

yet made a man of fashion laugh; he is above it. It may create a smile, but as loud laughter shews, that a man has not the command of himself, every one, who would wish to appear sensible, must abhor it. Indeed, if a man has a good story to tell, or a good thing to say, he should be careful not even to smile at it himself, as it thus loses its effect upon the company. A skilful comedian never laughs at his own jests, but leaves that to the audience. 'Tis this that distinguishes true humour from false. True humour generally looks serious, while every body laughs about him; whereas false humour, whilst every one about him looks serious, is always laughing.

A man's going to sit down, on a supposition that he has a chair behind him, and falling for want of one, occasions a general laugh, when the best piece of wit would not do it; a sufficient proof how low and unbecoming laughter is.

Besides, could the immoderate laugher hear his own noise, or see the faces he makes, he would despise himself for his folly. Laughter being generally supposed to be the effect of gaity, its absurdity is not properly attended to; but a little reflection will easily restrain it, and when you are told, it is a mark of low-breeding, I persuade myself you will endeavour to avoid it.

Some people have a silly trick of laughing whenever they speak; so that they are always

on the grin, and their faces are ever diſtorted. This and a thouſand other tricks, ſuch as ſcratching their heads, twirling their hats, fumbling with the button, playing with their fingers, etc. are acquired from a falſe modeſty at their firſt outſet in life. Being ſhame-faced in company, they try a variety of ways to keep themſelves in countenance; thus, they fall into thoſe awkward habits I have mentioned; which grow upon them, and in time become habitual.

Nothing is more repugnant likewiſe to good breeding than horſe-play of any ſort, romping, throwing things at one another's heads, and ſo on. They may paſs well enough with the mob, but they leſſen and degrade the gentleman.

SUNDRY LITTLE ACCOMPLISHMENTS.

I Have had reaſon to obſerve before, that various little matters, apparently trifling in themſelves, conſpire to form the *whole* of pleaſing, as, in a well-finiſhed portrait, a variety of colours combine to complete the piece. It not being neceſſary to dwell much upon them, I ſhall content myſelf, with juſt mentioning them as they occur.

1. To do the honours of a table gracefully, is one of the outlines of a well-bred man; and to carve well is an article, little as it may ſeem,

that

that is useful twice every day, and the doing of which ill is not only troublesome to one's self, but renders us disagreeable and ridiculous to others. We are always in pain for a man, who, instead of cutting up a fowl genteely, is hacking for half an hour across the bone, greasing himself, and bespattering the company with the sauce. Use, with a little attention, in all that is requisite to acquit yourself well in this particular.

2. To be well received, you must also pay some attention to your behaviour at table, where it is exceedingly rude to scratch any part of your body, to spit, or blow your nose, if you can possibly avoid it, to eat greedily, to lean your elbows on the table, to pick your teeth before the dishes are removed, or to leave the table before grace is said.

3. Drinking of healths is now growing out of fashion, and is very unpolite in good company. Custom once had made it universal, but the improved manners of the age now render it vulgar. What can be more rude or ridiculous than to interrupt persons at their meals, with an unnecessary compliment? Abstain, then, from this silly custom, where you find it out of use; and use it only at those tables where it continues general.

4. A polite manner in refuſing to comply with the the ſolicitations of a company, is alſo very neceſſary to be learnt; for a young man who ſeems to have no will of his own, but does every thing that is aſked of him, may be a very good-natured fellow, but he is a very ſilly one. If you are invited to drink, at any man's houſe, more than you think is wholeſome, you may ſay, "you wiſh you could, but that ſo little "makes you both drunk and ſick, that you "ſhould only be bad company by doing it; of "courſe, beg to be excuſed." If deſired to play at cards deeper than you would, refuſe it ludicrouſly; tell them, "if you were ſure to "loſe, you might poſſibly ſit down, but that "as fortune may be favourable, you dread the "thought of having too much money, ever ſince "you found what an incumbrance it was to "poor Harlequin, and therefore you are reſolved "never to put yourſelf in the way of winning "more than ſuch or ſuch a ſum a day." This light way of declining invitations to vice and folly, is more becoming a young man than philoſophical or ſententious refuſals, which would only be laughed at.

5. There can be no greater inſtance of a weak and puſilanimous temper, than for a man to paſs his whole life in oppoſition to his own underſtanding, and not to dare to be what he thinks

he

he ought to be, in the order of nature. Nothing betrays a man into ſo many errors and inconveniencies, as the deſire of not appearing ſingular; for which reaſon, it is neceſſary to form a right idea of ſingularity, that we may know when it is laudable, and when otherwiſe. Singularity, then, is always laudable; when in contradiction to the multitude, it adheres to the dictates of honour, conſcience and morality; but is only vicious, when it makes men act contrary to reaſon, or when it puts them upon diſtinguiſhing themſelves by trifles and follies: For example, it is vicious in a modeſt young gentleman, who has not the confidence to refuſe his glaſs at an entertainment, till he grows ſo heated and flufhed with wine, that he takes all the talk of the table into his own hands, and abuſes every one preſent: it is vicious in any young man, that is afraid to refuſe an invitation to a tavern to dinner, to drink to exceſs, if deſired, to go to any improper place, or to commit any other extravagance propoſed; and this under a fear of being thought covetous, to have no money, or to be under the controul of his parents or friends; when, in fact, his pride ſhould be in the free exerciſe of his underſtanding, and in daring to declare his real ſentiments upon the occaſion.

6. On the ſubject of cards, I muſt not omit mentioning the neceſſity of playing them well,

and genteelly, if you would be thought to have kept good company. I would by no means recommend playing at cards as a part of your ſtudy, leſt you ſhould grow too fond of it, and the conſequences prove bad. It were better not to know a diamond from a club, than to become a gambler; but, as cuſtom has introduced innocent card-playing at moſt friendly meetings, it marks the gentleman to handle them genteelly, and play them well; and as I hope you will play only for ſmall ſums, ſhould you loſe your money, pray loſe it with temper; or win, receive your winnings without either elation or greedineſs; nor by any means triumph over the loſer.

7. To write well and correct, and in a pleaſing ſtyle, is another part of polite education. Every man who has the uſe of his eyes and his right hand, can write whatever hand he pleaſes. Nothing is ſo illiberal as a ſchool-boy's ſcrawl. I would not have you learn a ſtiff, formal hand-writing, like that of a ſchoolmaſter, but a genteel, legible, and liberal hand, and to be able to write quick. As to the correctneſs and elegancy of your writing, attention to grammar does the one, and to the beſt authors, the other. Epiſtolary correſpondence ſhould not be carried on in a ſtudied or affected ſtyle, but the language ſhould flow from the pen, as naturally

and

and as eaſily as it would from the mouth. In ſhort, a letter ſhould be penned in the ſame ſtyle, as you would talk to your friend, if he was preſent.

8. If writing well ſhews the gentleman, much more ſo does ſpelling well. It is ſo eſſentially neceſſary for a gentleman, or a man of letters, that one falſe ſpelling may fix a ridicule on him for the remainder of his life. Words in books are generally well ſpelled, according to the orthography of the age; reading therefore with attention will teach every one to ſpell right. It ſometimes happens that words ſhall be ſpelled differently by different authors; but, if you ſpell them upon the authority of one, in eſtimation of the public, you will eſcape ridicule. Where there is but one way of ſpelling a word, by your ſpelling it wrong, you will be ſure to be laughed at. For a *woman* of a tolerable education would laugh at and deſpiſe her lover, if he wrote to her, and the words were ill-ſpelled. Be particularly attentive then to your ſpelling.

9. There is nothing that a young man, at his firſt appearance in life, ought more to dread, than having any ridicule fixed on him. In the eſtimation even of the moſt rational men, it will leſſen him, but ruin him with all the reſt. Many a man has been undone by a ridiculous nick-

name. The cauſes of nick-names among well-bred men, are generally the little defects in manner, air, or addreſs. To have the appellation of ill-bred, awkward, muttering, left-legged, or any other tacked always to your name, would injure you more than you are aware of; avoid then theſe little defects (and they are eaſily avoided), and you need never fear a nick-name.

10. Some young men are apt to think, that they cannot be complete gentlemen, without becoming men of pleaſure; and, the rake they often miſtake for the man of pleaſure. A rake is made up of the meaneſt and moſt diſgraceful vices. They all combine to degrade his character, and ruin his health and fortune. A man of pleaſure will refine upon the enjoyments of the age, attend them with decency, and partake of them becomingly. Indeed, he is too often leſs ſcrupulous than he ſhould be, and frequently has cauſe to repent it. A man of pleaſure, at beſt, is but a diſſipated being, and what the rational part of mankind muſt abhor; I mention it, however, leſt in taking up the man of pleaſure, you ſhould fall into the rake; for of two evils, always chuſe the leaſt. A diſſolute, flagitious footman may make as good a rake as a man of the firſt quality. Few men can be men of pleaſure; every man may be a rake. There is a certain dignity that ſhould

be

be preſerved in all our pleaſures; in love, a man may loſe his heart without loſing his noſe; at table, a man may have a diſtinguiſhing palate, without being a glutton; he may love wine, without being a drunkard; he may game, without being a gambler; and ſo on. Every virtue hath its kindred vice, and every pleaſure its neighbouring diſgrace. Temperance and moderation mark the gentleman; but exceſs, the blackguard. Attend carefully, then, to the line that divides them; and remember, ſtop rather a yard ſhort, than ſtep an inch beyond it. Weigh the preſent enjoyment of your pleaſures againſt the neceſſary conſequences of them, and I will leave you to your own determination.

II. A gentleman has ever ſome regard alſo to the *choice* of his amuſements. If at cards, he will not be ſeen at cribbage, all-fours, or putt; or in ſports of exerciſe, at ſkittles, foot-ball, leap-frog, cricket, driving of coaches, etc. but will preſerve a propriety in every part of his conduct; knowing that any imitation of the manners of the mob, will unavoidably ſtamp him with vulgarity. There is another amuſement too, which I cannot help calling illiberal, that is, playing upon any muſical inſtrument. Muſic is commonly reckoned one of the liberal arts, and undoubtedly is ſo; but to be piping or fiddling at a concert, is degrading to a man of

faſhion. If you love muſic, hear it; pay fiddlers to play to you, but never fiddle yourſelf. It makes a gentleman appear frivolous and contemptible, leads him frequently into bad company, and waſtes that time which might otherwiſe be well employed.

12. Secreſy is another characteriſtic of good-breeding. Be careful never to tell in one company what you ſee or hear in another; much leſs do divert the preſent company at the expence of the laſt. Things, apparently indifferent, may, when often repeated and told abroad, have much more ſerious conſequences than imagined. In converſation, there is generally a tacit reliance, that what is ſaid will not be repeated; and a man, though not enjoined to ſecreſy, will be excluded company, if found to be a tatler; beſides, he will draw himſelf into a thouſand ſcrapes, and every one will be afraid to ſpeak before him.

13. Pulling out your watch in company unaſked, either at home or abroad, is a mark of ill-breeding; if at home, it appears as if you were tired of your company, and wiſhed them to be gone; if abroad, as if the hours dragged heavily on, and you wiſhed to be gone yourſelf. If you want to know the time, withdraw; beſides, as the taking what is called French leave was introduced, that on one perſon's

ſon's leaving the company the reſt might not be diſturbed, looking at your watch does what that piece of politeneſs was deſigned to prevent; it is a kind of dictating to all preſent, and telling them it is time, or almoſt time, to break up.

14. Among other things, let me caution you againſt ever being in a hurry; a man of ſenſe may be in haſte, but he is never in a hurry; convinced that hurry is the ſureſt way to make him do, what he undertakes, ill. To be in hurry is a proof that the buſineſs we embark in is too great for us; of courſe, it is the mark of little minds, that are puzzled and perplexed, when they ſhould be cool and deliberate; they wiſh to do every thing at once, and are thus able to do nothing. Be ſteady, then, in all your engagements; look round you, before you begin; and remember that you had better do half of them well, and leave the reſt undone, than to do the whole indifferently.

15. From a kind of falſe modeſty, moſt young men are apt to conſider familiarity as unbecoming. Forwardneſs I allow is ſo; but there is a decent familiarity that is neceſſary in the courſe of life. Mere formal viſits, upon formal invitations, are not the thing; they create no connection, nor will they prove of ſervice to you; it is the careleſs and eaſy ingreſs and egreſs, at all hours, that ſecures an acquaintance to our intereſt;

intereſt; and this is acquired by a reſpectful familiarity entered into, without forfeiting your conſequence.

16. In acquiring new acquaintance, be careful not to neglect your old; for a ſlight of this kind is ſeldom forgiven. If you cannot be with your former acquaintance ſo often as you uſed to be, while you had no others, take care not to give them cauſe to think you neglect them; call upon them frequently, though you cannot ſtay long with them; tell them you are ſorry to leave them ſo ſoon, and nothing ſhould take you away but certain engagements which good-manners oblige you to attend to; for it will be your intereſt to make all the friends you can, and as few enemies as poſſible. By friends, I would not be underſtood to mean confidential ones; but perſons who ſpeak of you reſpectfully, and who, conſiſtent with their own intereſt, would wiſh to be of ſervice to you, and would rather do you good than harm.

17. Another thing I muſt recommend to you, as characteriſtic of a polite education, and of having kept good company, is a graceful manner of conferring favours. The moſt obliging things may be done ſo awkwardly as to offend, while the moſt diſagreeable things may be done ſo agreeably as to pleaſe. One ſhall refuſe a favour aſked, more handſomely than another ſhall grant

grant it; and ſome there are who make us aſk ſo often, give ſo coldly, and clog their grants with ſuch diſagreeable conditions, that the greateſt favour would be, to excuſe us from receiving any.

18. A few more articles of general advice, and I have done; the firſt is on the ſubject of vanity. It is the common failing of youth, and as ſuch ought to be carefully guarded againſt. The vanity I mean, is that which, if given way to, ſtamps a man a coxcomb, a character he will find a difficulty to get rid of, perhaps as long as he lives. Now this vanity ſhews itſelf in a variety of ſhapes; one man ſhall pride himſelf in taking the lead in all converſations, and peremptorily deciding upon every ſubject; another, deſirous of appearing ſucceſsful among the women, ſhall inſinuate the encouragement he has met with, the conqueſts he makes, and perhaps boaſts of favours he never received; if he ſpeaks truth, he is ungenerous; if falſe, he is a villain; but whether true or falſe, he defeats his own purpoſes, overthrows the reputation he wiſhes to erect, and draws upon himſelf contempt in the room of reſpect. Some men will boaſt of the great reſpect that is paid them upon all occaſions, and the number of invitations ſent them from all quarters. Such will diſturb a whole company at their entrance, and beg

there

there may be no ceremony; call themſelves the ſaddeſt fellows, in diſappointing ſo many places to which they had been invited; and tell you, that out of ten cards they have received for dinners (though perhaps they have not received one), they have given yours the preference. Some again are vain enough to think they acquire conſequence by alliance, or by an acquaintance with perſons of diſtinguiſhed character or abilities; hence they are eternally talking of their grandfather, Lord ſuch-a-one; their kinſman, Sir William ſuch-a-one; or their intimate friend, Dr. ſuch-a-one, with whom, perhaps, they are ſcarce acquainted. If they are ever found out (and that they are ſure to be, one time or other), they become ridiculous and comtemptible: but even admitting what they ſay to be true, what then? A man's intrinſic merit does not riſe from an ennobled alliance, or a reputable acquaintance. A rich man never borrows. When angling for praiſe, modeſty is the ſureſt bait. If we would wiſh to ſhine in any particular character, we muſt never affect that character. An affectation of courage will make a man paſs for a bully; an affectation of wit, for a coxcomb; and an affectation of ſenſe, for a fool. Not that I would recommend baſhfulneſs or timidity: no; I would have every one know his own value, yet not diſcover that he knows

knows it, but leave his merit to be found out by others.

19. Another thing worth your attention is, if in company with an inferior, not to let him feel his inferiority; if he diſcovers it himſelf, without your endeavours, the fault is not yours, and he will not blame you; but if you take pains to mortify him, or to make him feel himſelf inferior to you in abilities, fortune, or rank, it is an inſult that will not readily be forgiven. In point of abilities, it would be unjuſt, as they are out of his power; in point of rank or fortune, it is ill-natured and ill-bred. This rule is never more neceſſary than at table, where there cannot be a greater inſult than to help an inferior to a part he diſlikes, or to a part that may be worſe than ordinary, and to take the beſt to yourſelf. If you at any time invite an inferior to your table, you put him, during the time he is there, upon an equality with you, and it is an act of the higheſt rudeneſs to treat him in any reſpect ſlightingly. I would rather double my attention to ſuch a perſon, and treat him with additional reſpect, leſt he ſhould even ſuppoſe himſelf neglected. There cannot be a greater ſavageneſs, or cruelty, or any thing more degrading to a man of faſhion, than to put upon or take unbecoming liberties with him, whoſe modeſty, humility, or reſpect, will

not

not ſuffer him to retaliate. True politeneſs conſiſts in making every body happy about you; and as to mortify is to render unhappy, it can be nothing but the worſt of breeding. Make it a rule, rather to flatter a perſon's vanity than otherwiſe; make him, if poſſible, more in love with himſelf, and you will be certain to gain his eſteem; never tell him any thing he may not like to hear, nor ſay things that will put him out of countenance; but let it be your ſtudy, on all occaſions, to pleaſe: this will be making friends inſtead of enemies, and be a means of ſerving yourſelf in the end.

20. Never ſay an ill-natured thing, nor be witty at the expence of any one preſent, nor gratify that idle inclination which is too ſtrong in moſt young men, I mean, laughing at, or ridiculing the weakneſſes or infirmities of others, by way of diverting the company, or diſplaying your own ſuperiority. Moſt people have their weakneſſes, their peculiar likings, and averſions. Some cannot bear the ſight of a cat; others, the ſmell of cheeſe, and ſo on; was you to laugh at theſe men, for their antipathies, or by deſign or inattention to bring them in their way, you could not inſult them more. You may poſſibly thus gain the laugh on your ſide, for the preſent, but it will make the perſon, perhaps, at whoſe expence you are merry, your

enemy

enemy for ever after; and even thoſe who laugh with you, will, on a little reflection, fear you, and probably deſpiſe you; whereas to procure what *one* likes, and to remove what the *other* hates, would ſhew them that they were the objects of your attention, and poſſibly make them more your friends than much greater ſervices would have done. If you have wit, uſe it to pleaſe, but not to hurt. You may ſhine, but take care not to ſcorch. In ſhort, never ſeem to ſee the faults of others. Though among the maſs of men there are, doubtleſs, numbers of fools and knaves, yet were we to tell every one of theſe we meet with, that we know them to be ſuch, we ſhould be in perpetual war. I would deteſt the knave and pity the fool, wherever I found him; but I would let neither of them know unneceſſarily that I did ſo; as I would not be induſtrious to make myſelf enemies. As one muſt pleaſe others, then, in order to be pleaſed oneſelf, conſider what is agreeable to you muſt be agreeable to them, and conduct yourſelf accordingly.

21. Raillery in converſation is frequently conſidered as agreeable; but to make it ſo, a man muſt either not know he is rallied, or think never the worſe of himſelf if he ſees it; nor ſhould the raillery be continued too long: and as every one is not ſufficient maſter of this talent

to rally agreeably, it is better never to attempt it. For, as the firſt point to be aimed at in ſociety, is to gain the good-will of thoſe with whom we converſe, by ſhewing that we are well inclined towards them, ſo is it an unpardonable offence to ſhew a man, that we do not care whether he is pleaſed or diſpleaſed at what we ſay. Not that I condemn an innocent jeſt, provided it does not create uneaſineſs. To provoke was never the deſign of jeſting; nor does intimacy or friendſhip give a privilege to ſay things with a deſign to ſhock. It is a maxim in raillery, never to venture on it but with the polite and witty; for countrymen and fools are apt to take pet, and fancy you deſpiſe and laugh at them.

22. When any thing curious is produced in company, it is very ill-breeding to clap your hands upon it firſt; moderate your impatience, and wait till it comes to your turn; and when you have it in hand, be cautious of admiring it too much, or flying out into any extravagant commendation, leſt you ſhould diſcover a weakneſs of judgment, or of not having been uſed to ſee curious things; on the other hand, if the thing ſhewn be really valuable, you ſhould not be too cold or indifferent in commending it, leſt you ſhould be thought to repine at the

felicity

felicity of the owner, which is unbecoming the character of a gentleman.

23. Whiſpering in company is another act of ill-breeding; it ſeems to inſinuate, either that the perſons whom we would not wiſh ſhould hear, are unworthy of our confidence, or it may lead them to ſuppoſe we are ſpeaking improperly of them; on both accounts, therefore, abſtain from it.

24. So pulling out one letter after another and reading them in company, or cutting and paring one's nails, is unpolite and rude. It ſeems to ſay, we are weary of the converſation, and are in want of ſome amuſement to paſs away the time.

25. To peep over the ſhoulder of a perſon reading or writing a letter, or to open any papers you may find on the table of one you go to ſee, is alſo rude; it is of a piece with enquiring into the ſecrets of others. "I would "ſay more to you," ſays a perſon, writing to his friend, when a rude fellow was peeping into the letter over his ſhoulder, "if an in-"quiſitive blockhead was not looking over me." A gentleman will alſo be careful of going too near any one who is counting of money, or any cabinet or cloſet open, containing jewels or things of value, leſt the owner ſhould ſhew any ſigns of miſtruſt, which would be an affront.

To turn over any man's books, unleſs it be in his ſtudy, is a liberty alſo that few perſons like; of courſe, every gentleman will attend to it.

26. Humming a tune to ourſelves, drumming with our fingers on the table, making a noiſe with our feet, and ſuch like, are all breaches of good manners, and indications of our contempt for the perſons preſent; therefore they ſhould not be indulged.

27. Walking faſt in the ſtreets is a mark of vulgarity, implying hurry of buſineſs; it may appear well in a mechanic or tradeſman, but ſuits ill with the character of a gentleman, or a man of faſhion.

28. Staring any perſon you meet, full in the face, is an act alſo of ill-breeding; it looks as if you ſaw ſomething wonderful in his appearance; and is therefore a tacit reprehenſion.

29. Eating quick, or very ſlow, at meals, is characteriſtic of the vulgar; the firſt infers poverty, that you have not had a good meal for ſome time; the laſt, if abroad, that you diſlike your entertainment: if at home, that you are rude enough to ſet before your friends what you cannot eat yourſelf. So again, eating your ſoup with your noſe in the plate is vulgar; it has the appearance of being uſed to hard work, and of courſe an unſteady hand. If it be ne-

ceſſary

ceſſary then to avoid this, it is much more ſo that of

30. Smelling to the meat while on the fork, before you put it into your mouth. I have ſeen many an ill-bred fellow do this, and have been ſo angry, that I could have kicked him from the table. If you diſlike what you have upon your plate, leave it; but on no account, by ſmelling to, or examining it, charge your friend with putting unwholeſome proviſions before you.

31. Spitting on the carpet is a naſty practice, and ſhocking in a man of liberal education. Was this to become general, it would be as neceſſary to change the carpets as the table-cloths; beſides, it will lead our acquaintance to ſuppoſe, that we have not been uſed to genteel furniture; for this reaſon alone, if for no other, by all means, avoid it. If you muſt ſpit, let it be in your handkerchief; and now I am ſpeaking of a handkerchief, I muſt obſerve, that it is not decent to offer it to any one to uſe, be it ever ſo clean, unleſs it be expreſsly deſired.

32. I would recommend it to every young gentleman, to avoid taking ſnuff or chewing tobacco; the latter is characteriſtic of vulgarity, and the firſt, though a faſhionable affectation, is a filthy practice; they both tend to ſully and make the mouth look dirty, than which there cannot be a naſtier thing. Beſides, ſnuff-takers

are generally very dull and ſhallow people, and have recourſe to it merely as a fillip to the brain: by all means therefore avoid the filthy cuſtom.

33. If the neceſſities of nature oblige you at any time to withdraw from the company you are in, endeavour to ſteal away unperceived, or make ſome excuſe for retiring, that may keep your motives for withdrawing a ſecret; and on your return, be careful not to announce that return, or ſuffer any adjuſting of your dreſs, or replacing of your watch, to ſay from whence you came. To act otherwiſe is indelicate and rude.

34. Let me ſay a word or two here of indelicate converſation. Though indecent diſcourſe has too much been the topic of faſhionable men when together, it is to be hoped, like ſmoking and ſwearing, that it will ſoon be excluded from good company; indeed it is dying away apace; for to betray in a man's talk a corrupted imagination, is a much greater offence againſt the converſation of gentlemen than negligence of dreſs. It is one of the firſt diſtinctions of a well bred man, to expreſs every thing that has the moſt remote appearances of being obſcene, in diſtant phraſes and modeſt terms; not that this ſhould be carried to exceſs, ſo as to render converſation formal and preciſe, but I would, by all means, have coarſe and obſcene

terms

terms avoided, and have every gentleman remember, that the cloathing of his mind is as neceſſary to be attended to, as that of his body; and that when he makes uſe of coarſe and dirty language, he has dreſſed himſelf clean to very little purpoſe.

35. Keep yourſelf free from odd tricks or habits; ſuch as thruſting out your tongue continually, ſnapping your fingers, rubbing your hands, ſighing aloud, an affected ſhivering of your body, gaping with a noiſe, like a country fellow that has been ſleeping in a hay-loft, or indeed with any noiſe, and many others, which I have noticed before; theſe are imitations of the manners of the mob, and are degrading to a gentleman.

A very little attention will get the better of all theſe ill-bred habits, and, be aſſured, you will find your account in it.

EMPLOYMENT OF TIME.

EMployment of time is a ſubject, that from its importance, deſerves your beſt attention. Moſt young gentlemen have a great deal of time before them, and one hour well employed in the early part of life, is more valuable, and will be of greater uſe to you, than perhaps four and twenty, ſome years to come.

Whatever time you can ſteal from company and from the ſtudy of the world; (I ſay company, for a knowledge of life is beſt learned in various companies), employ it in ſerious reading. Take up ſome valuable book, and continue the reading of that book till you have got through it; never burden your mind with more than one thing at a time: and in reading this book, don't run it over ſuperficially, but read every paſſage twice over, at leaſt do not paſs on to a ſecond, till you thoroughly underſtand the firſt, nor quit the book till you are maſter of the ſubject; for unleſs you do this, you may read it through, and not remember the contents of it for a week. The books I would particularly recommend, among others, are *Cardinal Retz's Maxims*, *Rochfaucault's Moral Reflections*, *Bruyere's Characters*, *Fontenelle's Plurality of Worlds*, *Sir Joſiah Child on Trade*, *Bolingbroke's works*; for ſtile, his *Remarks on the hiſtory of England*, under the name of Sir John Oldcaſtle; *Puffendorff's Jus Gentium*, and *Grotius de Jure Belli et Pacis*: the laſt two are well tranſlated by Barbeyrac. For occaſional half-hours or leſs, read the beſt works of invention, wit and humour; but never waſte your minutes on trifling authors, either ancient or modern.

Any

Any buſineſs you may have to tranſact, ſhould be done the firſt opportunity, and finiſhed, if poſſible, without interruption; for by deferring it, we may probably finiſh it too late, or execute it indifferently. Now, buſineſs of any kind ſhould never be done by halves, but every part of it ſhould be well attended to: for he that does buſineſs ill, had better not do it at all. And in any point which diſcretion bids you purſue, and which has a manifeſt utility to recommend it, let not difficulties deter you; rather let them animate your induſtry. If one method fails, try a ſecond and a third, Be active, perſevere, and you will certainly conquer.

Never indulge a lazy diſpoſition; there are few things but are attended with ſome difficulties, and if you are frightened at thoſe difficulties, you will not complete any thing. Indolent minds prefer ignorance to trouble; they look upon moſt things as impoſſible, becauſe perhaps they are difficult. Even an hour's attention is too laborious for them, and they would rather content themſelves with the firſt view of things, than take the trouble to look any farther into them. Thus, when they come to talk upon thoſe ſubjects to thoſe who have ſtudied them, they betray an unpardonable ignorance, and lay themſelves open to anſwers, that confuſe them. Be careful then, that you do not get the appel-

lation of indolent; and, if poſſible, avoid the character of frivolous. For,

The frivolous mind is buſied always upon nothing. It miſtakes trifling objects for important ones, and ſpends that time opon little matters, that ſhould only be beſtowed upon great ones. Knick-nacks, butterflies, ſhells, and ſuch like, engroſs the attention of the frivolous man, and fill up all his time. He ſtudies the dreſs and not the characters of men, and his ſubjects of converſation are no other than the weather, his own domeſtic affairs, his ſervants, his method of managing his family, the little anecdotes of the neighbourhood, and the fiddle-faddle ſtories of the day; void of information, void of improvement. Theſe he relates with emphaſis, as intereſting matters; in ſhort, he is a male goſſip. I appeal to your own feelings now, whether ſuch things do not leſſen a man in the opinion of his acquaintance, and inſtead of attracting eſteem, create diſguſt?

DIGNITY OF MANNERS.

THERE is a certain dignity of manners, without which the very beſt characters will not be valued.

Romping, loud and frequent laughing, punning, joking, mimickry, waggery, and too great

and

and indiſcriminate familiarity, will render any man contemptible, in ſpite of all his knowledge or his merit. Theſe may conſtitute a merry fellow, but a merry fellow was never yet reſpectable. Indiſcriminate familiarity will either offend your ſuperiors, or make you paſs for their dependant or toad-eater, and it will put your inferiors on a degree of equality with you, that may be troubleſome. Beſides, a gentleman ſhould know, that a fine coat is a livery, when the perſon who wears it diſcovers no higher ſenſe than that of the meaneſt ſervant in his retinue.

A joke, if it carries a ſting with it, is no longer a joke, but an affront; and even if it has no ſting, unleſs its witticiſm is delicate and facetious, inſtead of giving pleaſure, it will diſguſt; or if the company *ſhould* laugh, they will probably laugh at the jeſter rather than the jeſt.

Punning is a mere playing upon words, and far from being a mark of ſenſe: thus, were we to ſay ſuch a dreſs is *commodious*, one of theſe wags would anſwer *odious*; or, that whatever it has been, it is now be-*com odious*. Others will give us an anſwer different from what we ſhould expect, without either wit, or the leaſt beauty of thought; as, "*Where's my Lord?*" — "*In his cloaths, unleſs he is in bed.*" "*How does this wine taſte?*" — "*A little moiſt, I think.*" "*How is this to be eaten?*" —

"*With*

"*With your mouth;*" and ſo on, all which (you will readily apprehend) is low and vulgar. If your witticiſms are not inſtantly approved by the laugh of the company, for heaven's ſake, don't attempt to be witty for the future, for, you may take it for granted, the defect is in yourſelf, and not in your hearers.

Mimickry, the favourite amuſement of little minds, has been ever the contempt of great ones. Never give way to it yourſelf, nor ever encourage it in others; it is the moſt illiberal of all buffoonery; it is an inſult on the perſon you mimic; and inſults, I have often told you, are ſeldom forgiven.

A Wag, is one who laughs at the firſt thing he hears; not becauſe it is ridiculous, but becauſe he is under a neceſſity of laughing, to keep himſelf in countenance; and his gaiety conſiſts in a certain profeſſed ill-breeding, as if it were an excuſe for a fault, that a man knows he has committed one. Being too ſhallow to draw any occaſion of merriment out of his own thoughts, his mind is always prepared to receive ſome occaſion from others; and rather than not be grinning, he will ſearch that occaſion at a great diſtance. He is ever gueſſing how well ſuch a lady ſlept laſt night; what ſhe dreamed of; and how much ſuch a young fellow is pleaſed with himſelf, on account of a ſmile from his

ſweet-

ſweetheart, or the new-faſhioned cut of his coat. In ſhort, he is a ridiculous fool, whom every man of ſenſe muſt ſecretly deſpiſe.

A mimic or a wag, then, being little elſe than a buffoon, who will diſtort his mouth and his eyes to make people laugh, be very careful to avoid the imputation. Be aſſured, no one perſon ever demeaned himſelf to pleaſe the reſt, unleſs he wiſhed to be thought the fiddle or Merry-Andrew of the company; and whether this character is reſpectable, I will leave you to judge.

If a man's company is coveted on any other account than his knowledge, his good ſenſe, or his manners, he is ſeldom reſpected by thoſe who invite him, but made uſe of only to entertain. "Let's have ſuch a one, for he ſings a "good ſong," or "He is always joking or laughing;" or "Let us ſend for ſuch a one, for he "is a good bottle companion;" theſe are degrading diſtinctions, that preclude all reſpect and eſteem. Whoever *is had* (as the phraſe is], for the ſake of any qualifications, ſingly, is merely that thing he is *had* for, is never conſidered in any other light, and, of courſe, never properly reſpected, let his intrinſic merits be what they will.

You may poſſibly ſuppoſe this dignity of manners to border upon pride; but it differs as much from

from pride, as true courage from bluſtering. To trifle with a good grace, is certainly pleaſing and marks the man of faſhion; but it requires invention as well as politeneſs; and to play handſomely on little things cannot be done without a copious fancy; it is a kind of creation, making ſomething of nothing. If you cannot play your part well, therefore, you had better drop the character.

To flatter a perſon right or wrong, is abject flattery, and to conſent readily to every thing propoſed by a company, be it filly or criminal, is full as degrading, as to diſpute warmly upon every ſubject, and to contradict upon all occaſions. To preſerve dignity, we ſhould modeſtly aſſert our own ſentiments, though we politely acquieſce in thoſe of others.

So again, to ſupport dignity of character, we ſhould neither be frivolouſly curious about trifles, nor be laborioufly intent on little objects that deſerve not a moment's attention; for this implies an incapacity in matters of greater importance.

A great deal likewiſe depends upon our air, addreſs and expreſſions; an aukward addreſs and vulgar expreſſions infer either a low turn of mind, or a low education.

So alſo in our ſalutations, than which nothing is more worthy a gentleman's attention. Some

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men will ſalute or addreſs another ſo coldly, as to give offence at the very time they mean to be civil; others, on the contrary, will be ſo over obſequious, as to be extremely troubleſome; ſo courteous, as to venture their very necks to bow out of a coach in full ſpeed; ſome again, through an inſufferable vanity and futility of character, will affect to know every body, and for want of judgment in time and place, will bow and ſmile in the face of a judge upon the bench, ſit in an oppoſite gallery, and ſmile in the miniſter's face as he gets up into the pulpit, and a thouſand ſuch inſolent and ill-bred things.

Inſolent contempt, or low envy, is incompatible alſo with dignity of manners. Low-bred perſons, fortunately lifted in the world, in fine cloaths and fine equipages, will inſolently look down on all thoſe who cannot afford to make as good an appearance; and they openly envy thoſe who perhaps make a better. They alſo dread the being ſlighted; of courſe, are ſuſpicious and captious; are uneaſy themſelves, and make every body elſe ſo about them.

A certain degree of outward ſerioufneſs in looks and actions gives dignity, while a conſtant ſmirk upon the face (that inſipid ſilly ſmile or laugh, called a *companionable laugh*, which fools have, when they would be civil), and

whiffling

whiffling motions, are ſtrong marks of futility.

But above all, a dignity of character is to be acquired beſt by a certain firmneſs in all our actions. A mean, timid and paſſive complaiſance, lets a man down more than he is aware of; but ſtill his firmneſs or reſolution ſhould not extend to brutality, but be accompanied with a peculiar and engaging ſoftneſs, or mildneſs. In ſhort, he ſhould be modeſt without baſhfulneſs; frank and affable without impertinence; obliging and complaiſant without ſervility; chearful and in good humour without either noiſe or bluſter.

If you diſcover any haſtineſs in your temper, and find it apt to break out into rough and unguarded expreſſions, watch it narrowly, and endeavour to curb it; for as a gentleman cannot take an affront, he ſhould be very cautious how he gives one. Let no complaiſance, however, no weak deſire of pleaſing, no wheedling, urge you to do that which diſcretion forbids; but perſiſt and perſevere in all that is right. In your connections and friendſhips you will find this rule of uſe to you. Invite and preſerve attachments, by your firmneſs; but labour to keep clear of enemies, by a mildneſs of behaviour. Diſarm thoſe enemies you may unfortunately have (and few are without them), by a gentleneſs of manner, but make them feel the ſteadi-

neſs

ineſs of your juſt reſentment; for there is a wide difference between bearing malice and a determined ſelf defence; the one is imperious, but the other is prudent and juſtifiable.

In directing your ſervants, or any perſon you have a right to command; if you deliver your orders mildly, and in that engaging manner which every gentleman ſhould ſtudy to do, you will be chearfully, and conſequently well obeyed; but if tyrannically, you would be very unwillingly ſerved, if ſerved at all. A cool, ſteady determination ſhould ſhew, that you *will* be obeyed, but a gentleneſs in the manner of enforcing that obedience ſhould make ſervice a chearful one. Thus will you be loved without being deſpiſed, and feared without being hated.

I hope I need not mention vices. A man who has patiently been kicked out of company, may have as good a pretence to courage, as one rendered infamous by his vices, may, to dignity of any kind; however, of ſuch conſequence are appearances, that an outward decency, and an affected dignity of manners, will ever keep ſuch a man the longer from ſinking. If therefore you ſhould unfortunately have no intrinſic merit of your own, keep up, if poſſible, the appearance of it, and the world will poſſibly give you credit for the reſt. A vers-

atility of manner is as neceſſary in ſocial life, as a verſatility of parts in political. This is no way blameable, if not uſed with an ill deſign. We muſt, like the camelion, then, put on the hue of the perſons we wiſh to be well with; and it ſurely can never be blameable, to endeavour to gain the good-will or affection of any one, if when obtained, we do not mean to abuſe it.

RULES FOR CONVERSATION.

HAVING now given you full and ſufficient inſtructions for making you well received in the beſt of companies; nothing remains but that I lay before you ſome few rules for your conduct in ſuch company. Many things on this ſubject I have mentioned before, but ſome few matters remain to be mentioned now.

1. Talk, then, frequently, but not long together, leſt you tire the perſons you are ſpeaking to; for few perſons talk ſo well upon a ſubject, as to keep up the attention of their hearers for any length of time. Diſcourſe in general ought to be modeſt and humble, as full of matter and ſubſtance as you will, but always delivered with reſpect and deference to the company.

2. Avoid

2. Avoid telling ſtories in company, unleſs they are very ſhort indeed, and very applicable to the ſubject you are upon; in this caſe, relate them in as few words as poſſible, without the leaſt digreſſion, and with ſome apology; as, that you hate the telling of ſtories, but the ſhortneſs of it induced you. And if your ſtory has any wit in it, be particularly careful not to laugh at it yourſelf; it loſes half its zeſt if you do. Nothing is more tireſome and diſagreeable than a long tedious narrative; it betrays a goſſiping diſpoſition, and a great want of imagination, and nothing is more ridiculous than to expreſs an approbation of your own ſtory by a laugh.

3. In relating any thing, keep clear of repetitions, or very hackneyed expreſſions, ſuch as, *ſays he*, or *ſays ſhe*. Some people will uſe theſe ſo often, as to take off the hearer's attention from the ſtory; as, in an organ out of tune, one pipe ſhall perhaps ſound the whole time we are playing, and confuſe the piece, ſo as not to be underſtood.

4. Digreſſions, likewiſe, ſhould be guarded againſt. A ſtory is always more agreeable without them. Of this kind are, "*the gentleman I am telling you of is the ſon of Sir Thomas —, who lives in Harley-ſtreet; — you muſt know him — his brother had a horſe that won the*

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ſweepſtakes at the laſt Newmarket meeting — Zounds! if you don't know him, you know nothing." Or, "*He was an upright, tall, old gentleman, who wore his own long hair; don't you recollect him?* — There are alſo a ſpecies of ſtory-tellers, who are religiouſly careful of keeping to the truth in every part of their narration, whether it be material or not; as, "*I remember it was much about that time, that a couſin-german of mine and I were at the Blue Boar inn, Holborn: no, I am wrong, it was at the Croſs Keys, — but Jack Thompſon was there, and he can tell; — however, I am ſure 'twas ſomewhere thereabouts, for we uſed to drink a bottle there every evening; but no matter for all that, the thing's the ſame, — but —*" — All this is unneceſſary; is very tireſome and provoking, and would be an excuſe for a man's behaviour, if he was to leave us in the midſt of our narrative. There are others again equally troubleſome, who will interrupt the ſtoryteller, and labour to raiſe an argument, of no conſequence whatever; as, if he ſays, "I met Mr. Such a one this morning, at nine o'clock, near St. James's, and he was ſaying" — the interrupter will cry, "*I muſt beg your pardon, Sir, for that; for unwilling as I am to contradict you, I muſt take the liberty to tell you, it muſt be after nine, for I ſaw him at St. Paul's*

Paul's at that time." — It was of two diſputants of this impertinent and argumentative kind, that the Cynic ſaid, "One of theſe fellows is milking a ram, and the other holds the pail."

5. Some people have a trick of holding the perſons they are ſpeaking to by the button, or the hand, in order to be heard out; conſcious, I ſuppoſe, that their tale is tireſome. Pray, never do this: if the perſon you ſpeak to is not as willing to hear your ſtory, as you are to tell it, you had much better break off in the middle; for if you tire them once, they will be afraid to liſten to you a ſecond time.

6. Others have a way of punching the perſon they are talking to, in the ſide, and at the end of every ſentence, aſking him ſuch queſtions as the following, "Wasn't I right in that? — You know, I told you ſo? — What's your opinion?" and the like; or perhaps, they will be thruſting him, or jogging him with their elbow. For mercy's ſake, never give way to this; it will make your company dreaded.

7. Long talkers are frequently apt to ſingle out ſome unfortunate man preſent; generally the moſt ſilent one of the company, or probably him who ſits next them. To this man, in a kind of half-whiſper, will they run on, for half an hour together. Nothing can be more ill-bred. But, if one of theſe unmerciful talkers ſhould attack

you, if you wiſh to oblige him, I would recommend the hearing him with patience: ſeem to do ſo at leaſt, for you could not hurt him more than to leave him in the middle of his ſtory, or diſcover any impatience in the courſe of it.

8. Inceſſant talkers are very diſagreeable companions. Nothing can be more rude than to engroſs the converſation to yourſelf, or to take the words, as it were, out of another man's mouth. Every man in company has an equal claim to bear his part in converſation, and to deprive him of it, is not only unjuſt, but a tacit declaration, that he cannot ſpeak ſo well upon the ſubject as yourſelf; you will therefore take it up. And, what can be more rude? I would as ſoon forgive a man that ſhould ſtop my mouth when I was gaping, as take my words from me while I was ſpeaking them. Now, if this be unpardonable, it cannot be leſs ſo

9. To help out or foreſtall the ſlow ſpeaker, as if you alone were rich in expreſſions and he were poor. You may take it for granted, every one is vain enough to think he can talk well, though he may modeſtly deny it; helping a perſon out therefore in his expreſſions, is a correction that will ſtamp the corrector with impudence and ill-manners.

10. Thoſe who contradict others upon all occaſions, and make every aſſertion a matter of diſpute,

diſpute, betray, by this behaviour, an unacquaintance with good-breeding. He therefore who wiſhes to appear amiable with thoſe he converſes with, will be cautious of ſuch expreſſions as theſe, "That can't be true, Sir." "The affair is as I ſay." "That muſt be falſe, "Sir." "If what you ſay is true, etc." You may as well tell a man he lies, at once, as thus indirectly impeach his veracity. It is equally as rude to be provoking every trifling aſſertion with a bet or a wager. "I'll bet you fifty of it," and ſo on. Make it then a conſtant rule, in matters of no great importance, complaiſantly to ſubmit your opinion to that of others; for a victory of this kind often coſts a man the loſs of a friend.

11. Giving advice unaſked; is another piece of rudeneſs; it is, in effect, declaring ourſelves wiſer than thoſe to whom we give it; reproaching them with ignorance and inexperience. It is a freedom that ought not to be taken with any common acquaintance, and yet there are thoſe, who will be offended if their advice is not taken. "Such-a-one," ſay they, "is above "being adviſed." "He ſcorns to liſten to my "advice;" as if it were not a mark of greater arrogance to expect every one to ſubmit to their opinion, than for a man ſometimes to follow his own.

12. There is nothing ſo unpardonably rude, as a ſeeming inattention to the perſon who is ſpeaking to you; though you may meet with in others, by all means avoid it yourſelf. Some ill bred people, while others are ſpeaking to them, will, inſtead of looking at or attending to them, perhaps fix their eyes on the cieling, or ſome picture in the room, look out of the window, play with a dog, their watch-chain, or their cane, or probably pick their nails, or their noſes. Nothing betrays a more trifling mind than this; nor can any thing be a greater affront to the perſon ſpeaking; it being a tacit declaration, that what he is ſaying is not worth your attention. Conſider with yourſelf how you would like ſuch treatment, and, I am perſuaded, you will never ſhew it to others.

13. Again, nothing is more ſilly, than the pleaſure ſome people take, in what they call, ſpeaking their minds. Such a man will ſay a rude thing, for the mere pleaſure of ſaying it, when an oppoſite behaviour, full as innocent, might have preſerved his friend, or made his own fortune for ever. This error is run into often through an affectation of honeſty, but as it ſeldom fails of giving offence, it ſhould be carefully avoided.

14. Surlineſs or moroſeneſs is incompatible alſo with politeneſs. Such as, ſhould any one

ſay,

ſay, "he was deſired to preſent Mr. Such-a-one's reſpects to you," to reply, "What the "devil have I to do with his reſpects?" — "My lord enquired after you lately, and aſked "how you did," to anſwer, "If he wiſhes to "know, let him come and feel my pulſe;" and the like. A good deal of this is often affected; but whether affected or natural, it is always offenſive. A man of this ſtamp will occaſionally be laughed at, as an oddity; but in the end will be deſpiſed.

15. I ſhould ſuppoſe it unneceſſary to adviſe you to adapt your converſation to the company you are in, and ſpeak ſeaſonably. You would not ſurely ſtart the ſame ſubject, and diſcourſe of it in the ſame manner, with the old and with the young, with an officer, a clergyman, a philoſopher, and a woman? No: your good ſenſe will undoubtedly teach you to be ſerious, with the ſerious, gay with the gay, and to trifle with the triflers.

16. In female converſation, be as pleaſant as poſſible; the very name of an argument frightens a woman, who is commonly ſooner convinced by a happy turn, or a witty expreſſion, than by demonſtration, or all the rules of logic. We muſt converſe with them, as a man would with thoſe from whom he has an expectation, but without making requeſts. The great art among

them is, to be amiable without design; and whenever you commend, add your reasons for doing it. It is this that distinguishes the approbation of a man of sense from the admiration of fools, and the flattery of sycophants.

17. Among other seasonable conversation, is carefully to avoid mentioning, or reviving any circumstance or expression, that may renew the affliction of any one present, or bring disagreeable subjects to their remembrance. How distressing would it be to say to an afflicted parent. "Such a thing happened the day after your son "was buried;" how mortifying to cry out, "Good God, how ill you look to-day!" how rude, to observe to a lady, who would be thought young, "What a while it was, since "you had the honour first to know her ladyship!" True politeness consists in putting every one in good-humour with himself; of course, it is a mark of the highest ill-breeding to say any thing that mortifies. In short, to speak of entertainments before the indigent; of sound limbs and health before the infirm; of houses and lands before one who has not so much as a dwelling; or of your prosperity before the miserable, is not only unpolite but cruel; and the comparison it gives rise to, between your condition and that of the person you speak to, is excruciating. He also offends against politeness, who praises another's

other's ſinging or touching an inſtrument, before ſuch as he has obliged to ſing or play, for his diverſion; or who commends another poet, in the preſence of one who reads him his verſes.

18. There are certain expreſſions which are exceedingly rude, and yet there are people of liberal education that ſometimes uſe them; as, "You don't underſtand me, Sir," "It is not "ſo." "You miſtake." "You know nothing "of the matter, etc." Is it not better to ſay? "I believe, I do not expreſs myſelf ſo as to "be underſtood." "Let us conſider it again, "whether we take it right or not." It is much more polite and amiable to make ſome excuſe for another, even in caſes where he might juſtly be blamed, and to repreſent the miſtake as common to both, rather than charge him with inſenſibility or incomprehenſion.

19. If any one ſhould have promiſed you any thing, and not have fulfilled that promiſe, it would be very unpolite to tell him, he has forfeited his word; or if the ſame perſon ſhould have diſappointed you, upon any occaſion, would it not be better to ſay, "You were probably ſo "much engaged, that you forgot my affair;" or, "Perhaps it ſlipped your memory;" rather than, "You thought no more about it," or, "You pay very little regard to your word;" for expreſſions of this kind leave a ſting behind them.

them. They are a kind of provocation and affront, and very often bring on lasting quarrels.

20. Be careful not to appear dark and mysterious, lest you should be thought suspicious; than which there cannot be a more unamiable character. If you appear mysterious and reserved, others will be truly so with you; and in this case, there is an end to improvement, for you will gather no information. Be reserved, but never seem so.

21. There is a fault extremely common with some people, which I would have *you* avoid. When their opinion is asked upon any subject, they will give it with so apparent a diffidence and timidity, that one cannot, without the utmost pain, listen to them, especially if they are known to be men of universal knowledge. "Your "lordship will pardon me," says one of this stamp, „if I should not be able to speak to the "case in hand so well as it might be wished." "I'll venture to speak of this matter, to the "best of my poor abilities and dulness of appre-"hension." "I fear I shall expose myself, but "in obedience to your lordship's commands" — and while they are making these apologies, they interrupt the business and tire the company.

22. Always look people in the face, when you speak to them, otherwise you will be thought conscious of some guilt; besides, you lose

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the opportunity of reading their countenances, from which you will much better learn the impreſſion your diſcourſe makes upon them, than you can poſſibly do from their words; for words are at the will of every one, but the countenance is frequently involuntarly.

23. If, in ſpeaking to a perſon, you are not heard, and ſhould be deſired to repeat what you ſaid, do not raiſe your voice in the repetition, leſt you ſhould be thought angry, on being obliged to repeat what you have ſaid before; it being probably owing to the hearer's inattention. Indeed, loud ſpeaking, at any time, is vulgar and rude; being little elſe than treating mankind as if they were all deaf.

24. One word only, as to ſwearing: Thoſe who addict themſelves to it, and interlard their diſcourſe with oaths, can never be conſidered as gentlemen; they are generally people of low education, and are unwelcome in what is called good company. It is a vice that has no temptation to plead, but is, in every reſpect, as vulgar as it is wicked.

25. Never accuſtom yourſelf to ſcandal, nor liſten to it; for though it may gratify the malevolence of ſome people; nine times out of ten, it is attended with great diſadvantages. The very perſons you tell it to, will, on reflection, entertain a mean opinion of you, and it will often

often bring you into very disagreeable situations. And as there would be no evil speakers, if there were no evil hearers; it is in scandal, as in robbery; the receiver is as bad as the thief. Besides, it will lead people to shun your company, supposing that you will speak ill of *them* to the next acquaintance you meet.

26. Carefully avoid talking either of your own or other people's domestic concerns. By doing the one, you will be thought vain; by entering into the other; you will be considered as officious. Talking of yourself is an impertinence to the company; your affairs are nothing to them; besides, they cannot be kept too secret. And as to the affairs of others, what are they to you? In talking of matters that no way concern you, you are liable to commit blunders, and should you touch any one in a sore part, you possibly lose his esteem. Let your conversation then in mixed companies always be general: and if we resolve to please, let us never speak to gratify any particular vanity or passion of our own, but always with a design to divert or inform those we speak to.

27. Jokes, *bon-mots*, or the little pleasantries of one company, will not often bear to be told in another; they are frequently local, and take their rise from certain circumstances a second company may not be acquainted with; these

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circumſtances, and of courſe your ſtory, may be miſunderſtood, or want explaining; and if after you have prefaced it with, "I will tell you a good thing," the ſting ſhould not be immediately perceived, you will appear exceedingly ridiculous, and wiſh you had not told it. Never then repeat in one place what you hear in another.

28. In moſt debates, take up the favourable ſide of the queſtion; however, let me caution you againſt being clamorous, that is, never maintain an argument with heat, though you know yourſelf right; but offer your ſentiments modeſtly and coolly, and if this does not prevail, give it up, and try to change the ſubject by ſaying ſomething to this effect: "I find we "ſhall hardly convince one another, neither is "there any neceſſity to attempt it; ſo let us "talk of ſomething elſe."

29. Not that I would have you give up your opinion, always; no, aſſert your own ſentiments, and oppoſe thoſe of others when wrong, but let your manner and voice be gentle and engaging, and yet no ways affected; but if you contradict, do it with, *I may be wrong, but — I won't be poſitive, but I really think — I ſhould rather ſuppoſe — If I may be permitted to ſay* — and cloſe your diſpute with good humour, to ſhew that you are neither diſpleaſed your-

yourſelf, nor meant to diſpleaſe the perſon you diſpute with.

30. Acquaint yourſelf with the character and ſituations of the company you go into, before you give a looſe to your tongue, for ſhould you enlarge on ſome virtue, which any one preſent may notoriouſly want; or ſhould you condemn ſome vice, which any of the company may be particularly addicted to, they will be apt to think your reflections pointed and perſonal, and you will be ſure to give offence.

This conſideration will naturally lead you not to ſuppoſe things ſaid in general to be levelled at you.

31. Low-bred people, when they happen occaſionally to be in good company, imagine themſelves to be the ſubject of every ſeparate converſation. If any part of the company whiſpers, it is about them; if they laugh, it is at them; and if any thing is ſaid which they do not comprehend, they immediately ſuppoſe it is meant of them. This miſtake is admirably ridiculed in one of our celebrated comedies. "*I am ſure*, ſays Scrub, *they were talking of* "*me, for they laughed conſumedly.*" Now, a well bred perſon never thinks himſelf diſeſteemed by the company, or laughed at, unleſs their reflections are ſo groſs, that he cannot be ſuppoſed to miſtake them, and his honour obli-

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ges him to resent it in a proper manner; however, be assured, gentlemen never laugh at or ridicule one another, unless they are in joke, or on a footing of the greatest intimacy. If such a thing should happen once in an age, from some pert coxcomb, or some flippant woman, it is best not to seem to know it, than make the least reply.

32. It is a piece of politeness not to interrupt a person in a story, whether you have heard it before or not. Nay, if a well bred man is asked, whether he has heard it, he will answer no, and let the person go on, though he knows it already. Some are fond of telling a story, because they think they tell it well; others pride themselves on being the first tellers of it, and others are pleased at being thought entrusted with it. Now, all these persons you would disappoint by answering, yes. And as I have told you before, as the greatest proof of politeness is to make every body happy about you, I would never deprive a person of any secret satisfaction of this sort, when I could gratify him by a minute's attention.

33. It is an old maxim, "that comparisons are odious." Never therefore compare a third person to the person you are speaking to. How dreadful would it be to tell a man, that the person alluded to "was grey-headed, or stooped

like him;" or to ſay to a lady, "I know her well, ſhe is as fat and ſwarthy as your ladyſhip!" Equally rude would it be to find fault with, or point out the defects of any one, in the preſence of another, who labours under the ſame misfortune. For example, to ſay: "it ill becomes a lady to pretend to beauty, with ſuch a crooked noſe as Mrs. ——'s;" or to cry, "'tis pleaſant indeed to ſee a lame perſon find fault with lady ——'s dancing," and this before perſons having the ſame imperfections. To deem it ill-bred, is ſpeaking to favourably of it; it is inſolent and brutiſh.

34. Be not aſhamed of aſking queſtions, if ſuch queſtions lead to information; always accompany them with ſome excuſe, and you never will be reckoned impertinent. But abrupt queſtions, without ſome apology, by all means avoid, as they imply deſign. There is a way of fiſhing for facts, which, if done judiciouſly, will anſwer every purpoſe, ſuch as, taking things you wiſh to know for granted; this will perhaps lead ſome officious perſon to ſet you right. So again, by ſaying, you have heard ſo and ſo, and ſometimes ſeeming to know more than you do, you will often get an information which you would loſe by direct queſtions, as theſe would put people upon their guard, and frequently defeat the very end you aim at.

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35. Make it a rule never to reflect on any body of people, for, by this means you will create a number of enemies. There are good and bad of all profeſſions, lawyers, ſoldiers, clergy, or citizens. They are all men, ſubject to the ſame paſſions, differing only in their manner, according to the way they have been bred up in. For this reaſon, it is unjuſt as well as indiſcreet to attack them as a *corps* collectively. Many a young man has thought himſelf extremely clever in abuſing the clergy. What are the clergy more than other men? Can you ſuppoſe a black gown can make any alteration in his nature? Fie, fie; think ſeriouſly, and I am conviced you will never do it.

36. But above all, let no example, no faſhion, no witticiſm, no fooliſh deſire of riſing above what knaves call prejudices, tempt you to excuſe, extenuate, or ridicule the leaſt breach of morality; but, upon every occaſion, ſhew the greateſt abhorrence of ſuch proceedings, and hold virtue and religion in the higheſt veneration.

37. It is a great piece of ill manners to interrupt any one while ſpeaking, by ſpeaking yourſelf, or calling off the attention of the company to any foreign matter. It is a ſecret known but to few, yet of no ſmall uſe in the conduct of life, that when we fall into converſation with any perſon, the firſt thing we ſhould conſider

is, whether that perſon is more inclined to hear us, or that we ſhould hear him. Therefore, if we reſolve to pleaſe, and good-breeding is the art of pleaſing, never, as I ſaid before, ſpeak to gratify any particular vanity or paſſion of your own, but always with a deſign, either to amuſe or inform thoſe you ſpeak to; but remember, that thoſe to whom you ſpeak are the beſt judges, whether what you ſay can either amuſe or inform them. How diſagreeable and impertinent is that character alſo, who, in coming into company from change, ſhall interrupt a diſcourſe, by telling you, whether you will hear it or not, how the ſtocks go; or, if a young fellow from the other end of the town; by exclaiming, how handſome Miſs Such-a-one is, becauſe he had juſt ſeen her paſs by Charing Croſs, or ſtepping out of her chair at the Opera Houſe!

38. The laſt thing I ſhall mention, is that of concealing your learning, except upon particular occaſions. Reſerve this for learned men, and let them rather extort it from you, than you be too willing to diſplay it. Hence you will be thought modeſt, and to have more knowledge than you really have. Never ſeem wiſe or more learned than the company you are in. He who affects to ſhew his learning will be frequently queſtioned; and if found ſuperficial, will be

ſneered at; if otherwiſe, he will be deemed a pedant. Real merit will always ſhew itſelf, and nothing can leſſen it in the opinion of the world, but a man's exhibiting it himſelf. The word pedantry being ſeldom rightly underſtood, I will here explain it. Pedantry proceeds from much reading and little underſtanding; and a pedant, among men of learning and ſenſe, is like an ignorant ſervant giving an account of a polite converſation. If a man can talk but on one ſubject, he is alſo a pedant upon that ſubject, let it be what it will, whether on law, arms, books, or any other; bar him his favourite topic, and he has not a word to ſay; in ſhort, a mere courtier, a mere ſoldier, a mere ſcholar, a mere any thing, is an inſipid pedantic character, equally ridiculous amongſt men of ſound learning and good breeding, and conſequently ought, in our behaviour, to be carefully avoided.

BEHAVIOUR TO SUPERIORS.

THE principles of politeneſs here laid down, being deſigned for all claſſes of youth, it may not be amiſs to ſhew them, how they are to conduct themſelves, when in the company of their ſuperiors. Rowe ſays, Going into the company of great men, is like going into the other world; you ought to ſtay till you are called.

On paying a visit to a superior, where we are admitted, it is not respectful to enter his apartment, if you can help it, in dirty shoes, or in a great coat; take off your surtout before you enter, and leave it, with your hat, cane, and gloves, if your visit is to be of any length, in the antichamber; but, if it be merely a visit of respect, or an business that requires but a short stay, keep your gloves on, if you wear gloves, and your hat and cane in your hand.

If a servant is in the way, wait to be introduced, if not, knock gently; and when admitted, and desired to sit, take a seat at the lower end of the room, and by no means in a great armed chair, unless they are all so. If you meet the person you go to visit, in the open air, don't put on your hat till he puts on his, or till he begs you to be convered.

If the person you visit rises to speak to you, or pulls off his hat, to bid him be covered, or beg him to sit, is a mark of low-breeding; for, as greater liberties can with propriety be taken by a superior towards an inferior, than by an inferior towards an superior; to direct him to be covered, etc. is putting yourself in his place, and him in yours.

If he desires you to sit, sit; if he offers you the upper hand, take it; if he urges you to approach,

proach, do it: but, do it all with a ſeeming reluctance; for, as a well-bred man would give his ſuperior as little trouble as poſſible, to be too ceremonious is to be impertinent; and if, in the courſe of converſation, he riſes to ſpeak to you, you ſhould riſe alſo.

Your manner, tone of voice, language, converſation, all ſhould be humble, modeſt, and reſpectful. To intrude upon or interrupt the diſcourſe when a ſuperior is ſpeaking to another, unleſs you are appealed to, is want of reſpect; ſo is it to correct or aſſiſt his memory, this being little elſe than an indirect way of giving him the lie.

Though I have laid it down in this work, that a decent reſpectful familiarity is neceſſary in the courſe of life, yet I muſt obſerve here, that in company with our ſuperiors, unleſs commanded, it ought to be avoided. From a ſuperior to an inferior, familiarity is not only tolerable, but obliging; but from an inferior to a ſuperior, eſpecially where there is no degree of intimacy, it is not only unbecoming, but inſolent.

When you wait on a great perſon, be careful not to make your viſit too long. The fool only is troubleſome; a man of ſenſe perceives when he is agreeable or tireſome: he diſappears the very minute he would have been thought to

have ſtaid too long. If the perſon you viſit condeſcends to attend you to the door, do not interrupt him, but receive it modeſtly, as a mark of his reſpect.

If it happens that you are to walk with a nobleman in the ſtreet, give him the wall; and if you meet an acquaintance, do not ſtop to ſpeak with him, but ſalute him only as you paſs.

If a man of rank makes you a viſit, and you know of his coming, 'tis a mark of reſpect to meet him at his coach-door, and having brought him into the beſt room of the houſe, reach him a chair, and when he begs you to ſit, ſeat yourſelf by him, but in a chair without arms.

If he ſurprizes you buſy in your chamber, quit all employment while he ſtays, unleſs he enjoins you to the contrary; for it is an evidence of the authority you allow him in your houſe, when you ſubmit to his commands. It is a reſpect indeed we owe to every viſitant, whether ſuperior or equal, to go out to receive them, to conduct them into our beſt room, and to give them precedence at table and elſewhere.

In quitting one room for another, the company walk out according to their rank, the ſuperior firſt, except he be maſter of the houſe, and then always the laſt.

When a perſon of rank makes you a viſit, it is not reſpectful to ſuffer him to wait long, unleſs

leſs you are engaged with perſons of greater quality; in which caſe, 'tis right, if you can, to ſend a perſon of condition to entertain him till you come.

When your viſitant leaves you, wait on him to his coach; if it be a lady, offer her your hand, but with a glove on, and having helped her into her carriage, wait at the coach-door uncovered till her carriage be gone.

If there be many perſons with you, and one of them goes away, the reſt ſtaying behind, if he that goes be of more rank than the reſt, you ſhould leave them, and wait upon him out; if of leſs, you ſhould let him go alone; only making an excuſe. If their condition be equal, regulate your conduct by your intimacy.

If, while you are ſpeaking to a nobleman, another ſhould enter the room, but of inferior rank, you are not to drop your converſation with the firſt; but bowing only to the ſecond comer, continue talking as before. Should the perſon you are talking to break off and addreſs the new comer, you may do the ſame.

In ſhort, to point out all the particulars of your conduct in order to be reſpectful, would be tedious to the laſt degree; it is beſt learned by imitation. A young man ſhould take notice how well-bred people act in company with their

ſuperiors, and endeavour, as far as poſſible, to follow their example.

ON RUNNING IN DEBT.

THOUGH running in debt is a ſubject rather foreign to my preſent purpoſe, yet on giving advice to young men at their outſet in life, I think I cannot do them more ſervice, than by laying before them a few cautions upon this head, and indeed it is a branch of worldly knowledge.

A gentleman is ſuppoſed to be ſuperior in rank to the general claſs of people; and as nothing can give ſuperiority in life but independency, whilſt we are at the command of another, we are in a ſtate of ſubordination, and cannot claim the appellation of *gentleman*. It is being maſter of one's ſelf only that makes a man free, and independency that makes him great.

Now, be our fortune as great as it will, we are never independent whilſt we are in debt; and can a man be ſaid to be free, when it is in the power of his taylor or his ſhoemaker to confine him? The greateſt of all diſtinctions in civil life, is that of debtor and creditor; ſo that he who can ſay to another: "pray, my "lord," or "pray, ſir, pay me what you owe "me," may ſay to him, with equal propriety,

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"the great diſtinction, ſir, you imagine there is "between us, is merely fantaſtical, for if I wear "your livery, and am at your honour's call; you "owe me wages, and I can ſend you where "you would be very unwilling to go;" or, "though I wait at your door till you are pleaſed "to ſee me; till you have paid me my bill, "for the coach you ride in, or the cloaths you "wear, your perſon is at my command, and I "can lock you up when I pleaſe." We would almoſt think it impoſſible, that a man ſhould ever enjoy a quiet hour, who is given to contract debts, and knows that his creditor has, from the moment in which he refuſes or delays payment, a claim upon his honour, his fortune, and his liberty! Does he not give his creditors an opportunity of ſaying the worſt thing imaginable of him, and without defamation? for inſtance, that he is unjuſt and diſhonourable. Yet ſuch is the thoughtleſs and abandoned turn of ſome men's minds, that they can live under theſe conſtant apprehenſions, ſtill go on to increaſe the cauſe of ſo much diſgrace, and fancy themſelves poſſeſſed of an extraordinary ſhare of dignity. There cannot, ſure, be a more low and ſervile condition, than to be aſhamed or afraid to ſee any man breathing, and yet, he who is much in debt, is in that ſituation, with reſpect to all his creditors. Setting aſide

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the injuſtice of the caſe, I appeal to them as gentlemen, as men holding a degree of rank among their fellow-creatures, whether it is not a ſituation worſe than ſervice (for ſervants *earn* their living), to owe the greateſt part of what they pride themſelves in, to the contribution of their tradeſmen; perſons, in their idea, ſo much below them?

To be reſpectable, it is not neceſſary to live in a certain line of life. A man ſhould give dignity to his ſituation, and not his ſituation, to him. Every man may be conſidered as the centre of a circle; ſome of a larger, ſome of a ſmaller; and in this light, he is of greater or of leſs importance, according to the character he bears. He who has feweſt wants, and is moſt able to live within himſelf, is not only the happieſt, but the richeſt man; and if he does not abound in what the world calls wealth, he does in independency; and it being independency only that can make us great, by all means confine your expences to your fortune, and determine to live free from debt.

For God's ſake, revolve all theſe things ſeriouſly in your mind, before you go abroad into life. Recollect the obſervations you have yourſelf occaſionally made upon men and things, compare them with my inſtructions, and act wiſely and conſequently, as they ſhall teach you.

PRINCIPLES

OF

POLITENESS

PART II.

ADDRESSED TO YOUNG LADIES.

PRINCIPLES OF POLITENESS

ADDRESSED TO EVERY YOUNG LADY.

THOUGH there are many things in the firſt part of this work, that are equally applicable to both ſexes; to make it of general uſe, there are ſtill wanting precepts calculated for the female reader. The following pages, then, are particularly addreſſed to young ladies.

But, before I enter on this ſecond part, I muſt hope you have attentively peruſed the former, for what is unſeemly and improper in *our* ſex, is abſolutely horrid in *yours*. I muſt recommend therefore not only a ſtrict attention to the advice I have before given, but alſo to what follows.

MODESTY.

THE principal beauty and baſis of the female character is modeſty: I mean that modeſt reſerve, that delicacy, that retires from the public

public eye, and is disconcerted even at being admired. 'Tis of itself so beautiful, as to be a charm to hearts insensible of every other charm; and has conquered, when a fair face has been overlooked. Though art and nature shall conspire to render a woman lovely, still if she wear the appearance of boldness, it blots out every trace of beauty, and, like a cloud that shades the sun, intercepts the view of all that is amiable.

Blushing in our sex may be a weakness, but in yours it is peculiarly engaging. I have heard it said, it is ridiculous for a girl to blush, when she is conscious of no crime, but I deny it. Blushing is so far from being the companion of guilt, that it is customarily the attendant of innocence. Nature has made the female sex to blush, though conscious of no guilt, merely to captivate the affections of ours.

Modesty, however, is not confined to the face; there 'tis merely the shadow; would we look for the substance, it is in actions and in words, in amusements and in dress. I will not suppose a young lady, who has had a liberal education, can be bold in her actions; but so nice is the distinction with respect to her conversation, her amusements and her dress, that there are few, on their first outset in life, but need advice in this particular.

Modeſty not only refines the language, but often modulates the voice and accent. A woman by no means ſhould talk loud; her tongue ſhould be like the muſic of the ſpheres, ſweet and charming, but not heard at a diſtance. A loud talker conveys the idea of a ſcold, and ſcolding is the ſtrongeſt mark of low-breeding.

A woman had better ſay too little in company than too much; there is ſcarce any thing more diſguſting than to ſee a young lady too forward or too confident in her talk. She ſhould never talk of things above her age or ſex: no fluency of ſpeech, no brightneſs or quickneſs of imagination, no happineſs of memory, ſhould tempt her to it. This rule is ſtill more neceſſary to be obſerved when in company with men; for a forwardneſs to join in converſation, when the topic rolls on politicks, learning, or any ſubject of ſcience, will be thought pert and affected. If you have abilities, and are inſenſibly led to offer your ſentiments on ſuch matters, it ſhould be only occaſionally, and even then with diffidence and deference. This would win the hearts of all preſent; whereas the reverſe would diſguſt them. There are many proper opportunities for a young woman to ſpeak with advantage and credit to herſelf; and if ſhe does it without conceit or affectation, ſhe will be far more agreeable than ſuch as ſit motionleſs and inſenſate

as ſtatues. Even in ſilence, your looks ſhould ſhew an attention to what is ſaying; for a reſpectful and proper attention never fails to gratify and pleaſe.

If you are poſſeſſed of good ſenſe, be careful not to diſplay it in company, leſt you be thought to aſſume a ſuperiority over the reſt; and if you have any learning, conceal it, eſpecially from the men (unleſs they be men of true ſenſe, and ſuch ſeldom fall in your way), who generally look with a jealous and malignant eye on a learned woman.

This reſerved modeſty will naturally lead you to be rather ſilent in large companies; but ſenſible perſons will never take ſuch ſilence for dulneſs. It is poſſible to take part in converſation, without ſpeaking a ſingle word; an expreſſive countenance very plainly ſhews it, and this never eſcapes a diſcerning eye.

Every kind of indelicacy in female converſation is horrid, *double entendres* are of this ſort. Though there are men diſſolute enough to be pleaſed with this kind of wit among one another, they have ſufficient delicacy to be ſhocked when it comes from you, or even when you hear it without pain. She that liſtens to any wanton diſcourſe, violates her *ears*; ſhe that ſpeaks any, her *tongue*; every immodeſt glance violates her *eye*, and even the ſlighteſt act of dalli-

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ance leaves a ſtain behind it: a moſt rigorous caution therefore is neceſſary. Virgin purity is ſo nice in its nature, that it cannot even *hear* indelicacies without being ſullied. Say not, it is impoſſible always to avoid this! It *may* be avoided. No man of common decency and underſtanding will inſult a woman with ſuch expreſſions as he finds give her pain; nor will he dare to do it a ſecond time, if ſhe once reſent the injury with proper ſpirit; for there is a dignity in conſcious virtue, that if exerted, will awe the moſt abandoned libertine.

Indelicate diſcourſe, wanton glances, and lightneſs of carriage, are things which ſhew a woman ſo weary of her honour, that the next comer may reaſonably expect a ſurrender, and conſequently be invited to the aſſault. This lightneſs is what women are far from thinking a vice; they give way to it, without any bad intention, but merely to give themſelves, as they call it, an *air*, to prevent their appearing formal; but this air or affectation is always an offence to modeſty.

Many women have loſt their characters through indiſcretion only. With reſpect to the world, 'tis as bad to appear wicked, as to be really ſo. She who throws off her modeſty, either in her words or her dreſs, will not be thought to ſet much value upon it in her actions.

Some women unfortunately know themſelves to be handſome, and rather than not make the moſt of their beauty, they learn the art of languiſhing; and flatter themſelves that the tenderneſs they affect to move, may paſs for innocence, and thoſe languiſhings for modeſty. There is an impudence in the very baſhful part of ſuch women's behaviour; the flurter of the fan, the awkwardneſs of the look, the diſorder of the geſture, at hearing what they ſhould know nothing of, warm the imagination of thoſe men that ſee them, and lay them open to their attacks.

Fear not the being reproached with prudery. Prudery is the affectation only of delicacy. I do not mean that you ſhould *affect* it, but poſſeſs it in reality. At any rate, it is better to be thought ridiculous than looſe.

Poſſibly you may be called reſerved, and may be told by the men, that a more open behaviour would render you more amiable. Believe me, they are falſe who tell you ſo. As companions, indeed, it may make you more agreeable, but as women, leſs amiable. However, I mean not to forbid your being eaſy and frank in converſation; but to guard you againſt too great freedom, or the leaſt tincture of indelicacy.

There

There is an innate dignity in ingenuous modesty peculiar to *your* sex, which naturally protects you from the freedom of *ours*. This sense of virtue should be felt by every woman, prior to the reflection that it is her interest to keep herself sacred from familiarities with the men. That a woman may admit of innocent freedoms, provided she keeps her virtue sacred, is a notion, not only indelicate in the highest degree, but dreadfully dangerous, and has proved so to many of your sex.

Modesty ought also to be observed in your amusements. Dancing, though in itself an innocent recreation, may become criminal in its manner. The chief points in dancing well, are ease and grace. I would have you also dance with spirit; but never let mirth so transport you, as to forget the delicacy of your sex. Many a girl, dancing, has been thought, in the innocence and gaiety of her heart, to discover a spirit she little dreamt of.

As innocent as dancing is, I must recommend it to you, not to be seen often at it. You had better never dance, from not knowing how, than to dance often, because you do it well. If you wish to preserve your character, (and what is a young lady without a character?) let your dancing be in *private* companies. To be seen dancing often at *public* assemblies, or indeed to

be ſeen in any public place often, whether it be the Park, the Theatres, Ranelagh, or any of the faſhionable places of reſort, will be a diſadvantage to you. Who will chuſe to look on a face, he is ſure to ſee to-morrow, who to-day has a new one to entertain him? Beſides, the ladies are ſure to grow *cheap*, by growing familiar to us, and *cheap* is the unkindeſt word that can be beſtowed upon the ſex.

There is no true pleaſure in being always abroad. A little obſervation will convince you, that there is not among the human ſpecies, a ſet of more miſerable beings than the ſlaves to diverſion; ſuch as cannot live out of a conſtant ſucceſſion of amuſements. They have no idea of the heart-felt pleaſures of retirement. Thought is inſupportable; of courſe, ſolitude muſt be intolerable. They are a burden to themſelves, and often a peſt to their acquaintance. The utmoſt to be attained, by what is called a gay life, is a tranſitory forgetfulneſs of miſery, to be felt with accumulated anguiſh in every interval of reflection.

I mean not, by adviſing you to appear ſeldom at public places, to cut off every opportunity of your becoming acquainted with gentlemen. I lay you under no reſtraints, nor adviſe you to any reſerve, but ſuch as will render you more reſpectable. Few laſting acquaintances are made

made at public places; thoſe buſy ſcenes are ill-ſuited for it. People there, are only diſtinguiſhed by their looks and their outward behaviour; it is in private companies alone, where you can ſee into the hearts and minds of perſons, and where you can expect eaſy and agreeable converſation. Private parties, with good company, I never wiſh you to decline. If you do not allow gentlemen to become acquainted with you, you can never hope to marry happily. Attachments are ſeldom produced at firſt ſight; they are founded on eſteem; ſteal imperceptibly on the heart; and grow, in a correſpondence of taſtes and ſentiments.

Many of our comedies are improper for a young lady to be ſeen at; as indeed there are few Engliſh comedies that a modeſt girl can ſee, without hurting her delicacy. If ſhe happens to underſtand an improper thing, her modeſty is ſhocked; ſhe is diſtreſſed beyond meaſure; and is, at the ſame time, aſhamed of being thought ſo. If ſhe hears a very indelicate paſſage, without the leaſt embarraſſment, from abſolutely not underſtanding it, the gentlemen, who, I am ſorry to ſay it, are beſt acquainted with the moſt worthleſs of your ſex, and from them are too apt to form a judgment of the reſt, will ungenerouſly impute it to that command of countenance, which you are ſuppoſed to poſſeſs in a

degree far beyond us, or to hardened effrontery. In ſhort, if ſhe laughs, with all the ſimplicity of unſuſpecting innocence, and for no other reaſon than becauſe others laugh, ſhe is ſuppoſed to know more than ſhe ought to do. Now, to avoid theſe diſagreeable ſituations, never throw yourſelf into them; never go to a play that is the leaſt offenſive to delicacy. Tragedies ſubject you to no ſuch inconveniencies. When you go to the Theatre, then, let it be to a tragedy, whoſe exalted ſentiments will ennoble your heart, and whoſe affecting ſcenes will ſoften it.

To play occaſionally at cards, for your own amuſement, or that of your company, provided you do not play deep, nor often, is harmleſs. If gaming is a vice in men, it is much more ſo in women; one of its conſequences being the loſs of reputation. It gives occaſion to the world to aſk ſpiteful queſtions: how they *dare venture* to loſe? and, what means they have of paying it? The winner and the loſer are alike in danger: if a young lady wins, it puts her into ſo good a humour, that nothing can put her into an ill one; if ſhe loſes, ſhe runs in debt, and there are more ways than one to diſcharge it. If ſhe pays in money, it will be aſked, how ſhe came by it? If ſhe owes, and eſpecially to a man, he will be thought no

unfair

unfair creditor, if, when the eſtate fails, he ſeizes upon the perſon. Add to this, if a lovely woman could ſee her own face, upon a run of ill luck, the ſullen, diſappointed looks, and the contortions of the countenance, ſhe would forſwear any thing that gives ſuch a diſadvantage to her beauty. Be you importuned to play ever ſo much, unleſs it be for trifles, always decline it. Shew a ſteadineſs and reſolution. There will be no deviation in this from that ſoftneſs and gentleneſs ſo engaging in your ſex; it is no other than a becoming ſpirit, without which the mildeſt diſpoſition will appear inſipid; with which you will be highly reſpectable.

So, again, there is a modeſty in dreſs, that ſhould alſo be attended to. Dreſs is an important article in female life. And here I wiſh you to aim at propriety, neatneſs, and elegance, rather than affectation or extravagance: the one is always commendable, while the other is the object of contempt. Virtue itſelf is diſagreeable in a ſloven; and that lady who takes no care of herſelf, will find nobody will care for her. The chief fault in dreſs is exceſs; mind your perſons, but mind your underſtandings too, and don't be *fools* in order to be *belles*. Above all things conſult decency and eaſe; never expoſe nor torture nature. A fine woman diſplays her charms to moſt advantage when ſhe

ſeems moſt to conceal them. The fineſt boſom in nature is no way equal to that which imagination forms. That dreſs is moſt elegant, which is apparently the moſt eaſy, and ſeems to be the leaſt ſtudied. As extravagant and ridiculous as faſhions are in general, there is no dreſſing elegantly without ſome attention to them: but be always within the faſhion, rather than exceed it; you will be admired for the one, but laughed at for the other. Have a better opinion of yourſelf than to ſuppoſe you can receive any additional merit from the adventitious ornaments of dreſs. Leave the ſtudy of the toilette to thoſe who are adapted to it; I mean that inſignificant ſet of females, whoſe whole life, from the cradle to the coffin, is only a varied ſcene of trifling, and whoſe underſtandings fit them not for any thing beyond it. Remember that it is not dreſs, however ſumptuous, which reflects dignity and honour on the perſon; but the rank and merit of the perſon, that gives conſequence to dreſs.

Our ſex is too apt to judge of your characters from your dreſs. Indeed vanity, levity, filthineſs, and folly, ſhew themſelves in nothing more. An elegant neatneſs is the ſtrongeſt proof of taſte and delicacy.

If you wiſh to pleaſe, your attention to dreſs ſhould not be confined to your appearing abroad.

Study

Study to be neat at all times; accuſtom yourſelf to it, ſo that in your moſt unguarded hours, in your moſt careleſs undreſs, you will never be afraid of being ſeen. Thus will you become reſpectable in your own eyes, and dignified in ours.

CONDUCT IN GENERAL.

LET me now recommend to you that dignity of manner, which, next to modeſty, is the higheſt ornament of the female character. It gives a diſtinguiſhing luſtre to every look, every motion, every ſentence you utter; in ſhort, it gives that charm to beauty, without which it generally fails to pleaſe. By dignity of manner I would not be underſtood to mean pride, or the leaſt tincture of haughtineſs, but a care not to let yourſelf down in the opinion of the rational part of your acquaintance. You certainly may poſſeſs dignity without pride, affability without meanneſs, and elegance without affectation.

As I have done before, in my advice to young men, *viz.* deſcribe the character I wiſhed them to avoid; I will do the ſame with you. Behold then the picture of a *vain* woman.

1. When a woman once becomes vain, ſhe is ſo top-full, that ſhe ſpills herſelf upon the company;

pany; her thoughts are so much employed on her own dear person, that, when with others, she neither sees nor hears any thing that passes. She takes such pains in her conversation, to bring in herself upon all occasions, that the artifice is readily seen through, and sneered at. It is highly laughable, to see her angling for praise, and rise so dissatisfied with the *ill-bred* company, if they will not bite; to observe her throwing her eyes about to catch admirers. She cruises like a privateer, and is greatly out of countenance if she returns without a prize. She is so eager to draw respect, that she always misses it; yet thinks it so much her due, that when she fails, she grows waspish; not considering, that the opinions of others cannot be taken by storm. If the world, instead of admiring her imaginary excellencies, takes the liberty to ridicule them, she appeals to herself, gives sentence in her own favour, and proclaims it wherever she goes. On the contrary, if encouraged by a single word, she is so very obliging and grateful, that she will thank you again and again, though, in fact, you are only laughing at her. She construes a compliment into a demonstration; thinks herself *divine*, because she is told so in gallantry; and believes it sooner than she would her looking-glass. But the good lady forgets all this while, that the men, against

whom

whom ſhe directs her artillery, would not ſubmit to her impertinence, but with views ſhe little thinks of. Every civil thing they ſay to any other lady in company, is a dagger to her. It makes her ſo uneaſy, that ſhe cannot keep her ſeat, but up ſhe riſes, and goes home, half-burſt with anger and ſtrait lacing. She looks on rules, as things made for common people, and not for perſons of her rank. If, by great fortune, ſhe happens, in ſpite of her vanity, to be honeſt, ſhe is quite troubleſome with it. Her bragging of her virtue, looks as if it coſt her ſo much pains to get the better of her inclination, that the inferences are very ridiculous. Her good-humour is chiefly employed in laughing at good ſenſe; and it is pleaſant to ſee how heartily ſhe deſpiſes any thing that is fit for her to do. Her fancy is chiefly taken up in the choice of a gown, or ſome ſuch thing; and ſo faithful and obſequious is ſhe to the faſhion, that ſhe would be reconciled even to virtue, with all its faults, if ſhe thought it was practiſed at court.

To a woman ſo compoſed, when affectation comes in to heighten the character, ſhe is the very ſummit of abſurdity. She firſt ſets up for ſomething extraordinary, and on this account will diſtinguiſh herſelf, right or wrong, and is particular in every thing ſhe does. She would

have

have it thought, that ſhe is formed of finer clay than other people, and that ſhe has no common earth about her. Hence, ſhe neither moves nor ſpeaks like other women, becauſe it is *vulgar*; and, as ordinary *Engliſh* is too coarſe for her, ſhe muſt have a language of her own, and the words of that, ſhe minces. Her looking-glaſs, in the morning, directs all her motions for the day. She comes into a room as if her limbs were ſet on with ill-made ſcrews, which puts the company in a panic, leſt the pretty thing ſhould drop ſome of its artificial perſon as ſhe moves. She does not like herſelf as God Almighty made her; of courſe, colours her face, and pencils her eye-brows. She falls out with nature, againſt which ſhe is ever at war, except in thoſe moments when her gallant is with her. When ſhe wiſhes to be ſoft and languiſhing, there is ſomething in her affected eaſineſs ſo unnatural, that her frowns are far more engaging. When ſhe would appear humble, it is carried to an uncommon length; and, at the ſame time, ſhe is ſo exceedingly proud, that there is no enduring it. There is ſuch an impertinent *ſmile*, ſuch a ſatisfied *ſimper*, when ſhe faintly diſows ſome fulſome compliment, made her perhaps at the ſacrifice of truth, that her thanks for it are more viſible under this diſguiſe, than they could be, were ſhe to

declare

declare them openly. If a handſome woman takes the liberty of dreſſing herſelf out of the faſhion, *ſhe* immediately does the ſame, and makes herſelf uglier than ever. Her diſcourſe is a ſenſeleſs chime of empty words; a heap of compliments, ſo equally applied to very different perſons, that they are neither valued nor believed. Her eyes keep pace with her tongue, and are therefore always in motion. She thinks that paint and ſin are concealed by railing at them. In ſhort, divided between her beauty and her virtue, ſhe is often tempted to give broad hints, that ſomebody is dying for her; and of the two, ſhe is leſs unwilling to let the world think ſhe may be ſometimes profaned, than that ſhe is never worſhipped.

This picture, ſtrange as it is, is a ſtriking likeneſs of ſome of our modern ladies. Their deformity, well conſidered, is inſtruction enough; for the ſame reaſon that the ſight of a drunkard is a better ſermon againſt that vice, than the beſt that ever was preached upon it.

2. When in public places, I muſt recommend it to you to ſupport an affable and eaſy dignity: I mean not that confident eaſe that never knows a bluſh, and ſeems to caſt contempt on the company; but that good-natured diſpoſition, which, while it ſmiles on all, lets not itſelf down to any. While you are ſpeaking to one gentleman,

ſhould

ſhould another of ſuperior rank addreſs you, let not any extraordinary attention, or any flutter of the heart, betray a viſible preference. If you are even vain of the diſtinction, be cautious not to ſhew it; let your pride, in this caſe, protect you from that meanneſs into which your vanity would caſt you; conſider, at ſuch a time, the eyes of more than one are upon you, and that, by affronting one gentleman to gratify another, and who probably thinks he honours you by his notice, you expoſe yourſelf to the ridicule of a whole company.

A man, even of the firſt rank, will not feel himſelf your ſuperior, nor approach you with any unbecoming freedoms, if in converſing with him, you ſupport that dignified modeſty which is a woman's beſt and greateſt qualification.

3. The men are too apt to indulge themſelves in a ſpecies of refined luxury, to which the ladies are yet ſtrangers, and I hope will continue ſo—I mean that of eating. It is deſpicable enough in men, but it would be beyond expreſſion indelicate and diſguſting in the women. However valuable may be the bleſſing of health, it is indelicate in a lady to boaſt of it; to talk of her great appetite or her ſtrength, to ſay ſhe eats heartily, can walk ſeveral miles, or can bear a good deal of fatigue. Softneſs is a charm of *your* ſex, to which we annex a delicacy of conſti-

conſtitution; and any expreſſion which reverſes that idea, is diſguſting to *ours*. It is alſo indelicate and exceedingly illiberal for a young lady to talk of being hot, or to ſay, ſhe ſweats, etc. ſuch things will leſſen her in the opinion of gentlemen, who wiſh the female ſex to be all attraction.

4. Never receive a preſent of any conſiderable value from a gentleman who is indifferent to you; for we are apt to put unfavourable conſtructions on the acceptance of ſuch preſents: few men give them but with particular views; and the giver generally concludes, that the girl who accepts his preſents, would, if offered, as readily receive his hand.

If invited by a gentleman, at any ſhop, to accept a preſent, and you cannot, without affronting him, refuſe it; be ſure to fix on ſomething of little value; and let no perſuaſion tempt you to alter your choice: not only for the reaſons aſſigned above, but that you may not be thought ill-bred, covetuous, or mercenary.

5. Should a gentleman, on proper occaſions, politely approach to ſalute you, modeſtly receive his ſalute; as drawing back, or a refuſal, would be the higheſt affront you could ſhew him; but never return it, except it be to a very near relation, leſt improper conſtructions be put upon it.

6. If a gentleman offers his hand to conduct you to or from a carriage, etc. give him your hand politely, by dropping yours gently into his; and when you quit him, make him a slight courtesy or bow, as your situation will admit of.

7. Be careful of being too familiar, especially with the men, who are apt to take advantages of it. Be as affable as you please, but don't be familiar: nay, it is safer for a woman to be thought too proud than too familiar. The advantages of being reserved are to many to be here enumerated; I shall only say, that it is a guard to a *good woman*, and a disguise to an *ill one*. It is of so much use to both, that such as refuse to practise it as a *virtue*, would do well to use it as an *artifice*.

8. A lady's *civility*, which is always to be preserved, must not be carried to a *compliance*, which may betray her into irrecoverable difficulties. The word *complaisance* has led your sex into greater errors, than all other things put together. It carries them, by degrees, into a certain thing called a *good kind of woman*, which is an easy, idle creature, that does neither good nor harm but by chance, and has no choice but that of the company she keeps. She thinks it a rudeness to refuse, when civilly requested, either her service in person, or her friendly assistance to those who wish for a party,

or

or want a confidant. She is always at hand, an eaſy companion, and one who hath great compaſſion for diſtreſſed lovers. She cenſures nothing but rigorous meaſures, and is never without a plaiſter for a wounded reputation. You ſeldom find her with a gallant of her own, but waiting for thoſe her friends are pleaſed to leave her. There is nothing very criminal indeed to this character; but it is far from being a reſpectable one.

9. There is another not leſs ridiculous, which is that of the *good-humoured woman*, who, as good humour is an obliging quality, thinks ſhe muſt always be laughing; hence ſhe wears upon her face an inſipid, unmeaning ſimper, ſmiling upon all alike. Rather than be ſilent in company, which ſhe conſiders as dulneſs, ſhe will chatter without end; and if applauded for any thing ſhe ſays, ſhe is ſo encouraged, that, like a ballad-ſinger when commended, ſhe will ſtrain her voice, talk louder and faſter, till no one is heard but herſelf. She idly conceives that mirth ſhould have no intermiſſion, and therefore ſhe carries it about with her, though it be to a funeral. Nay, let her hear what ſhe will, or ſee what ſhe will, ſhe is never offended, that being inconſiſtent with her character. Thus does ſhe expoſe herſelf to the deriſion of her acquaintance, who would not fail to ſhew it openly, but out of charity to her. It is highly abſurd in a lady

to ſuppoſe that ſhe cannot be good company, unleſs ſhe ſhews herſelf at all times infinitely pleaſed. In a handſome woman, this kind of attraction is unneceſſary, and in one who is not ſo, ridiculous. Not that I want to throw every ſpark of nature out of your compoſition, and make you entirely artificial; no, I would have you cheerful and pleaſing, but, at the ſame time, eaſy and unaffected. Fools are always painted laughing; ſufficient, I ſhould imagine, to deter a wiſe perſon from it; much more from laughing loud, which is diſguſtful in *our* ſex, but abominable in *yours*. This boiſterous kind of mirth is as contrary to good-humour and good manners, as it is to modeſty and virtue.

10. If at any time an improper converſation ſhould be ſtarted in your preſence, ſeem not to hear it; or withdraw. If you keep good company, you will not often find yourſelf in ſuch a diſagreeable ſituation; but it may ſometimes happen, as fools will occaſionally intrude themſelves where their company is deſpiſed.

11. Induſtriouſly avoid every thing that is maſculine, either in your dreſs or your behaviour. Many things unnoticed in the men, are diſguſtful in women; ſuch as ſitting croſs-legged, ſtraddling, ſpitting, blowing their noſes, which laſt *may* be avoided in company, by habit and attention; but if neceſſity obliges you, where

you

you can, retire. The power of a fine woman over the hearts of men, if ſhe is perfectly delicate, is beyond conception; but ſtill it is in her power to diſpel the charm; and if ſhe is not careful, ſhe may ſoon reduce the angel to a very ordinary girl.

12. The female ſex are accuſed of being particularly addicted to the vice of detraction; why they are ſo, I cannot take upon me to ſay; in my opinion, the men are equally guilty, where their intereſts interfere. However, let me adviſe you to guard againſt it at all times, but eſpecially where your own ſex are concerned; and where you may chance to have a rival, and to be ſpeaking of her, be nicely tender of her reputation: it will dignify you in our minds more than you are aware of. Were you to ſpeak degradingly of her, we ſhould attribute it to meanneſs and jealouſy; but if you mention her with reſpect, it would give us the higheſt opinion of your greatneſs of mind.

13. Sympathize in the diſtreſſes of unfortunate women, particularly thoſe who fall by the artful villany of men. Sink them not lower by any ſeverity of cenſure, or ungenerous upbraidings; but pride yourſelf in being the friend of the unhappy, and pity, where you can.

14. I wiſh to give you my opinion of books, and point out to you a courſe of reading; but

here I am at a loſs. However, I have ſeen enough of life, to caution you againſt reading novels and romances. They have been the ruin of many a young woman. They are at beſt, but waſte of time; and thoſe amorous paſſions, which they paint, are apt to inſinuate themſelves into unwary readers, and unhappily invert the *copy* into an *original.* There is no impropriety in your reading hiſtory, and no reading better qualifies a perſon for converſation. Study that of your own country firſt, then of other European nations: read them, not with a view to amuſe, but improve your mind, and to that end, make reflections on what you read. Learn enough of geography to form a juſt idea of the ſituation of places mentioned in any author; and this will make hiſtory more entertaining to you. Ladies may read alſo with advantage moral or natural philoſophy. The whole volume of nature lies open to your view, and furniſhes a variety of entertainment. Languages are an accompliſhment, without which it is hardly poſſible for a lady to be well-bred. I do not ſee the neceſſity of a woman learning the ancient languages; but there are ſo many polite authors in French and Italian, that it is a pity the ladies ſhould not have the profit and pleaſure of them. To learn enough only of a language to enable them to carry on a trifling converſation, will

rather

rather teach them impertinence, than politeneſs; but to be able to read *Voiture*, *Racine*, and *Boileau*, or rather *Paſcal* among the French, *Taſſo* and *Guarini* among the Italians, will refine their taſte, and highly entertain them. But, above all, ſtudy your own language thoroughly, that you may ſpeak correctly, and write grammatically; do not content yourſelf with the common meaning of words, which cuſtom has taught you from the cradle, but learn from whence they are derived, and what are their proper ſignifications. Thus will you be able to read any Engliſh author with pleaſure and improvement.

15. Tho' I have ſaid a great deal upon the choice of friends, in the firſt part of this work, and what is equally applicable to both ſexes, ſtill there is a caſe or two upon this head, particularly adapted to females: and as theſe pages are addreſſed to ſuch as are juſt entering into the great world, the caution, I hope, will not be thought ill-timed. It is not proper, then, to make confidants of your ſervants in matters of love. They can be no ways intereſted in your affairs, than as they are intereſted themſelves; of courſe, their fidelity is mercenary; and if they gain more by divulging your ſecrets, than by keeping them, you will be ſure to be betrayed. Shew the greateſt humanity to them;

make their ſituation as comfortable as you can; but if you make them your confidants, you ſpoil them, and degrade yourſelf.

16. Indeed, in love matters, the more ſecret you are, the better. Though there is no reaſon for a young woman to be aſhamed of an honeſt attachment to a deſerving man, yet nature, ſome way or other, *makes* her aſhamed. A woman of true delicacy, will be a long time before ſhe will acknowledge, even to herſelf, that ſhe loves; and when ſhe does, ſhe feels herſelf hurt, both in her pride and her modeſty, eſpecially where ſhe is not certain of a reciprocal affection. From motives of delicacy, then, ſhe will be cautious of unboſoming herſelf; and, from motives of prudence, ſhe will de doubly on her guard; for ſecrets of this kind, however important in your own eſtimation, may be very trifling to the friend you wiſh to diſcloſe them to, and may poſſibly, by that friend, be turned into ridicule. Beſides, love ſecrets are by far the worſt kept; and ſhould what you wiſh to be held ſacred, by any means come round to the object of your affections, it will drow you into very diſagreeable ſituations, and perhaps, hurt you in the opinion of the man you love.

17. For the ſame reaſon, truſt not a ſecret of this kind to a married woman; at leaſt to one who lives happily with her huſband, leſt ſhe unguard-

unguardedly divulge it to him, and he ſhould tell it again; for the huſband may not feel himſelf bound in honour to ſecrecy, as the matter was not originally entruſted with him, and as, poſſibly, he may think it of no great conſequence.

18. If you muſt unfold yourſelf upon ſuch an occaſion, let it be to your parents, or a brother, if one you have, provided that brother is a man of honour, ſenſe, and delicacy. Here you may expect to be ſafe, and to receive every advantage you can wiſh, from the ſincereſt and moſt inviolable friendſhip.

19. By the bye, I would not, in ſuch a caſe, have you truſt a female acquaintance, not even a ſiſter; as claſhing of intereſts, jealouſy, or ſuſpicion of rivalſhip, may make you unhappy.

20. I have always thought great intimacies fooliſh and imprudent; for when once broken, of which they ſcarce ever fail, the bag of ſecrets is untied; they fly about like birds let looſe from a cage, and become the entertainment of the town. Beſides, they are not only imprudent, but lead to ill-manners; for when an intimate friend comes into company where you are, there is ſuch a diſtinction ſhewn her, that is offenſive and affronting to all the reſt.

21. Never ſuffer any one, under the pretence of friendſhip, to take unbecoming liberties with

you. Never ſubmit to be teazed by them where it is diſagreeable to you; but exert a proper ſpirit, and ſupport that dignity that will always entitle you to reſpect. No friendſhip whatever will authoriſe unbecoming freedoms, and I ſhould doubt the affection of any one, who would take pleaſure in making me unhappy.

22. But yet, I would not have you formal. There is a medium to be preſerved. Be reſerved, but don't ſeem ſo. If formality is allowable in any inſtance, it is in reſiſting the invaſion of ſuch forward women, as ſhall attempt to force themſelves into your friendſhip, where, if admitted, they will either be a ſnare or an incumbrance.

23. I muſt further caution you againſt forming any friendſhip with men. Many a valuable young woman has been ruined by men, who approached them under the ſanction of friendſhip. Even admitting a man to have the ſtricteſt honour, yet is his friendſhip to women ſo near akin to love, that often where they looked for a friend only, they have found a lover.

I am here naturally led further into this ſubject; and ſhall conſider it under the head of

LOVE AND MARRIAGE.

THERE is a weakneſs predominant in ſilly, vain women, that leads them to ſuppoſe every man, who takes a little more notice of them than common, to be in love with them. Let me warn you againſt this. Nothing can expoſe you more, than a folly of this kind; taking it for granted that a man is your lover, merely becauſe he is a little attentive or reſpectful to you, and giving yourſelf airs on that account, when, perhaps, ſuch a thing is the fartheſt from his thoughts.

Harmleſs, unmeaning gallantry, is one of the qualifications of a well-bred man; and ſome accuſtom themſelves to it ſo much, that they ſhew it to every agreeable woman they meet. Men of this ſtamp will eſcort you to public places, and behave to you with the greateſt attention. The compliments of ſuch men are no other than words of courſe, which they repeat to every fine woman of their acquaintance. Theſe men, if they meet with encouragement, will preſently become familiar, and their obſervances, which before were offered as marks of politeneſs, will grow into acts of deſign. A proper dignity in your behaviour will preſently check their advances; but if you miſconſtrue

their

their civilities, and receive them as profeſſions of eſteem, you are undone. I am ſorry to ſay it, but the truth is, gentlemen have too little honour on theſe occaſions. They will flatter where they may, in order to delude where they can. And ſhe who lends a patient ear to the praiſe of her wit or beauty, may do it at firſt, perhaps, to gratify vanity only; but the flattery bewitches her in the end, and ſhe inſenſibly inclines to a kindneſs for that perſon, who ſeems to value her ſo much. She will begin with thinking him extremely fond of her, and, as ſuch, will cheriſh that out of vanity, which ſhe afterwards will reward out of love. She will be apt to put the beſt conſtruction on whatever he ſays or does; his rudeneſs will be taken for the violence of his paſſion, and eaſily obtain pardon. She, by degrees, ſuffers in *him* what ſhe would deem inſolence in *another*; and idly fancying, that one who loves her ſo much, can never have a thought injurious to her, ſhe forgets that all his compliments are mercenary; all his paſſion deſire; that to hear him, is immodeſt; to be pleaſed with him, wicked; and that if ſhe does not fly in time, ſhe will catch the flame that is kindled in *him*, and periſh in it for ever.

Have a care how you preſume on the innocence of your firſt intentions. You may as well, upon the confidence of a ſound conſtitution,

enter

enter a peſt-houſe and converſe with the plague, whoſe contagion does not more ſubtilely inſinuate itſelf, than this ſort of temptation. And as, in that caſe, a woman would not ſtay to learn the critical diſtance at which ſhe might approach with ſafety, but would run as far from it as ſhe could; ſo in this, it no leſs concerns her, to remove from every the leaſt poſſibility of danger, and however unfaſhionable it be, to put on ſuch a ſevere modeſty, that her very looks may guard her, and diſcourage the moſt impudent attack.

This caution, however, ſhould not lead you to be too reſerved. I would not have you give up an agreeable acquaintance, under the notion that he may become your lover, nor becauſe idle people may, perhaps, ſay he is. It is poſſible a man may covet your company, without the leaſt deſign upon your perſon. All I urge is, that you will be upon your guard with reſpect to him, and watch your own heart prudently, leſt you unawares become too far engaged to be able to retreat.

Love ſhould by no means begin on your part. It ſhould proceed from the attachment of the man. Some pleaſing qualities recommend a gentleman to your notice, and attract your eſteem. In time, he becomes attached to you; you perceive it, and it excites your gratitude; thence

thence ariſes a preference, which, perhaps, ripens into love. Thus are half the reciprocal attachments firſt formed; and when they take place in this manner, there is little to fear: but if a young lady ſuffers an attachment to ſteal upon her, till ſhe is ſure of a return, or where thoſe qualities are wanting, neceſſary to make the marriage ſtate happy, her miſery is almoſt ſealed.

Although a ſuperior degree of happineſs may be attained in marriage, if a young woman gives way to this thought, and thinks matrimony eſſential to her happineſs, ſhe is in a dreadful ſituation. Beſides the indelicacy of the ſentiment, the fate of thouſands of women have proved it falſe; but admitting it to be true, an impatience to be married, is the ſureſt method of becoming miſerable in that ſtate.

It is difficult, I know, to diſcover the real ſentiments of the heart, in this particular. The effects of love in men, are as different as their tempers; and an artful man will ſometimes counterfeit them all ſo well, that he will readily impoſe on an openhearted generous girl, if ſhe is not exceedingly on her guard. However, I will point out to you thoſe effects of an honourable paſſion among the men, which I think moſt difficult to counterfeit.

True love not only makes a man highly reſpectful in his behaviour to the woman he loves, but extremely timid. From a fear of not ſucceeding, he ſtudies to conceal his paſſion; and yet, from a too great anxiety to conceal it, he often betrays it, Conſcious, as of doing wrong, he imagines every eye obſerves and ſuſpects him; of courſe, he avoids even thoſe little gallantries that are the poliſh of his ſex, and would be well received; and though to hide the awe in which he ſtands, he will now and then affect to be cheerful, his cheerfulneſs looks awkward, and he is preſently dull again. His manners, however, improve by his attachment, they become gradually more gentle, and more engaging; but yet his diffidence and embarraſſment, before the object of his affection, will make him appear to diſadvantage; and if the faſcination ſhould hold for any length of time, it will render him inactive, ſpiritleſs, and unmanly.

When you perceive this in a gentleman, conſider ſeriouſly how to act. If you approve of his attachment, let nature, good ſenſe, and delicacy direct you. If his affection for you ſhould have attracted your affection in return, let me adviſe you never to let him know how much you love him, even though you marry him. If you give him your hand, that, to a man of delicacy, is a ſufficient proof of your

affection,

affection, and he will want no other. Violent love cannot long ſubſiſt; nature, therefore, has laid the reſerve on you.

Should his attachment prove diſagreeable, and you are determined not to encourage it, tell him ſo at once, but treat him honourably and humanely. There are various ways in which you may undeceive him. There is a certain pleaſantry, which the ladies can occaſionally put on, that will preſently tell a man, of common diſcernment, that he has nothing to expect. Unleſs you wiſh to preſerve his acquaintance, you may, in many ways, ſhew a deſire to avoid his company; but the beſt method will be, to get ſome common friend to acquaint him with your ſentiments.

If you diſlike any of theſe means, indulge him with an opportunity of explaining himſelf, and then give him a polite, deciſive anſwer. Tell him, "you eſteem yourſelf highly honoured in "the opinion he entertains of you, and the pre-"ference he ſhews you; but that either your "affections are preengaged, or you are too "young, or too unſettled in your mind, to "think of altering your ſituation; that you ſhall "always value him as a friend, but cannot think "of him as a huſband." If he is a man of ſpirit and delicacy, he will give you no further trouble. If he continues to teaze you after this, any

meaſures

measures you may take to get rid of him will be justifiable.

Coquetry is, of all female conduct, the most infamous. I mean that artful coquetry, that strives to fix the hearts of men, in order to wanton in their attachment. As a rake among men, is the man who lives in the constant abuse of his reason; so a coquet among women, is one who lives in a continual misapplication of all those gifts and graces she has received from nature. Her continual practice is to disfigure herself, which takes from her charms, tho' all she does tends to allure. If she has naturally a very agreeable voice and utterance, she is sure to change it for the lisp; when she has a mind to see, she can see at half a mile distance; but she believes it much more becoming, to pore with her eyes half shut at every one that passes by; she and the Cupid on her fan have their eyes full on each other, all the time in which they are not both moving; but whenever her eyes are turned from that dear object, you may have a glance, or your bow, if she is in humour, returned as civilly as you make it, provided there is no man of greater quality in sight; for she is so thoroughly well-bred, that the chief person present has all her compliments, insomuch, that she who giggles at Divine Service, and laughs at her very mother, can compose herself

at the approach of a man of faſhion and fortune. Hence it is generally concluded, that a coquet is a chaſte jilt, and differs only from a common one, as a ſoldier who is perfect in exerciſe, does from one that is actually in ſervice. She triumphs in the pain and anguiſh of the man who loves her, and of one who may be thought to deſerve her love, on many accounts. This is an act of barbarity and inſolence, that deſerves the ſevereſt puniſhment. A woman that would ſacrifice a man's happines to her vanity, would as little ſcruple to be gratified with the ruin of his reputation or his fortune. (Male coquetry is much more inexcuſable, but I am not now talking to the men.)

But where a gentleman declines making any propoſal to the lady he has long waited on, in hopes of fixing her affections to him, to put it out of her power to refuſe, or with a view of forcing her to a declaration of love on her part, obliging her thus to break through the cuſtom of nature, and the modeſty and delicacy of her ſex: I ſay, in ſuch a caſe, the utmoſt degree of coquetry is juſtifiable: for when a man, to gratify a deſpicable vanity, would degrade the very woman he wiſhes to make his wife, ſhe can ſcarcely uſe him too ill; but on the other hand, trifling with him, keeping him in ſuſpence, and deceiving him, is unpardonable. It is

in-

incumbent on her to treat him with great tenderneſs; and the greateſt tenderneſs, ſhe can ſhew him, is, if ſhe is determined not to liſten to his ſuit, to let him know it as ſoon as poſſible.

No pleas of ignorance, the uncertainty of the gentleman's intentions, or the decorum of your ſex, which enjoins you not to conſider any man as a lover, till he has declared himſelf — I ſay, no pleas of this kind will juſtify ſuch a conduct, in oppoſition to the obligations of gratitude, juſtice, and humanity, in favour of a man, whoſe greateſt weakneſs is, perhaps, the preference he ſhews to *you*.

When a man has once made a lady propoſals of marriage, and they are rejected, ſhe is too apt to ſhun his company afterwards, as if he had given her ſome offence; whereas, in fact, he has paid her the higheſt compliment in his power, and deſerves her future *regard*, if ſhe cannot beſtow on him her *love*. A diſcreet ſenſible woman, if ſhe cannot give a man her heart, may, if ſhe thinks proper, provided he is a man of ſenſe and candour, make him a ſteady friend to her for life. If ſhe explains herſelf to him with generoſity and frankneſs, he muſt feel the ſtroke as a man, but will bear it as a man. His ſufferings will be in ſilence. Though his paſſion ſubſides, his eſteem will remain. He will view her in the light of a married woman: for

he muſt retain a tenderneſs for a woman he has once loved, and who treated him well, beyond what he can poſſibly feel for any other of her ſex.

Should this happen to be your caſe, pray keep it locked within your heart. If he has entruſted no one with it himſelf, he has a claim to your ſecrecy. Though you may think proper to communicate to your friends the ill-ſucceſs of your own attachments, in which no one is concerned but yourſelf; if you have either honour, generoſity, or gratitude, you will not betray a ſecret that is not your own, or that you cannot tell, without wounding a perſon to whom you are under the higheſt obligations.

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30. *Smell not to your meat when eating.*

31. *Spit not on the carpet, and*
Offer not another your handkerchief.

32. *Take no snuff nor chew tobacco.*

33. *Withdraw on certain occasions, imperceptibly.*

34. *Use no indelicate discourse.*

35. *Avoid all odd tricks and habits.*

Be wise in the EMPLOYMENT of TIME. 85

Read none but serious and valuable books.

Lose no time in transacting business.

Never indulge laziness.

Be not frivolous.

Study a DIGNITY of MANNERS. 88

Pass no joke with a sting.

Avoid being thought a punster.

CONTENTS.

Keep free from mimickry.

Never pride yourself on being a wag.

Be moderate in salutations.

Be not envious.

Be not passively complaisant.

Shew no hastiness of temper.

Be mild to your servants.

Keep up outward appearances.

To be well received, there are RULES for CONVERSATION. — — 96

1. *Talk not long together.*

2. *Tell no long stories.*

3. *Use no hackney'd expressions.*

4. *Make no digressions.*

5. *Hold no one by the button, when talking.*

6. *Punch no one, in conversation.*

7. *Tire no man with your talk.*

8. *Engross not the conversation.*

9. *Help not out, or forestall, the slow speaker.*

10. *Contradict no one.*

11. *Give not your advice unasked.*

12. *Attend to persons speaking.*

13. *Speak not your mind on all occasions.*

14. *Be not morose or surly.*

CONTENTS.

15. *Adapt your converſation to the company*

16. *Be particular in your diſcourſe to women.*

17. *Renew no diſagreeable matters.*

17. *Praiſe not a third perſon's perfections, when ſuch praiſe will hurt the company preſent.*

18: *Avoid rude expreſſions.*

19. *Tax not with breach of promiſe.*

20. *Be not dark or myſterious.*

21. *Make no long apologies.*

22. *Look people in the face, when ſpeaking.*

23. *Raiſe not your voice when repeating.*

24. *Swear not.*

25. *Talk no ſcandal.*

26. *Talk not of your own or others' private concerns.*

27. *Few jokes, &c. will bear repeating.*

28. *Take up the favourable ſide of a debate, and be not clamorous.*

29. *Diſpute with good humour.*

30. *Learn the characters of company, before you ſay much.*

31. *Suppoſe not yourſelf laughed at.*

32. *Interrupt no one's ſtory.*

33. *Make no compariſons.*

34. *Aſk no abrupt queſtions.*

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35. *Reflect on no order of people.*

36. *Speak not lightly of religion.*

37. *Interrupt no perſon ſpeaking.*

38. *Diſplay not your learning on all occaſions.*

Be circumſpect in your BEHAVIOUR to SUPE-
RIORS. — — 115

Dread RUNNING in DEBT. 120

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OF

PART II.

CONTAINING

INSTRUCTIONS

FOR

YOUNG WOMEN.

PRIDE yourself in MODESTY. — 25

Never be afraid of blushing.

Don't talk loud.

Refrain from talking much.

Don't even hear a double-entendre.

Avoid lightneſs of carriage.

Be diſcreet.

Affect no languiſhing.

Dare to be prudiſh.

Be not too free.

Be cautious in your dancing.

Dread becoming cheap.

Be not too often ſeen in public.

If you ſee a play, let it be a tragedy.

Avoid gaming.

Be modeſt and moderate in your dreſs.

Attend to your CONDUCT in GENERAL. 137

1. *Shun the idea of a vain woman.*

2. *Study dignity of manner.*

3. *Boaſt not of your appetite, ſtrength, &c. nor ſay any thing that conveys an indelicate idea.*

4. *Accept no preſents of value.*

5. *Receive a ſalute modeſtly.*

6. *Give your hand, alſo, when neceſſary modeſtly.*

7. *Be affable with the men, but not familiar.*

8. *Be civil, but not complying.*

9. *Be not always laughing and talking.*

10. *Seem not to hear improper converſation.*

11. *Avoid every thing maſculine.*

12. *Never deal in ſcandal.*

13. *Sympathize with the unfortunate.*

14. *Read no novels, but let your ſtudy be hiſtory, etc.*

14. *Endeavour to ſpeak.*

15. *Make no confidant of a ſervant.*

16. *Be cautious of unboſoming yourſelf;*

17. *Particularly, to a married woman.*

18. *Conſult only your neareſt relations.*

19. *Truſt no female acquaintance.*

20. *Make no great intimacies.*

21. *Suffer no unbecoming freedoms, etc,*

22. *Avoid formality.*

23. *Form no friendſhips with men.*

You cannot be too circumſpect in matters of LOVE and MARRIAGE. 153

Suppoſe not all men in love with you, that ſhew you civilities.

Beware of preſuming upon own innocence.

Loſe not the friend, through fear of the lover.

Be prudent, but not too reſerved.

Let not love begin on your part.

Be not impatient to be married.

CONTENTS.

Betray not your affections for any man.

If determined to discourage a man's addresses, undeceive him, as soon as possible.

Be careful not to be deemed a coquet; and

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